

# Archaeologia Cambrensis.

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## SEGONTIACI.

### No. III.

THE principal argument employed in invalidating the tradition of the birth of Constantine in Britain, rests on the assumption that his father Constantius had not visited Britain until after the year 292, and that the first occasion, on which he appeared off the coasts, was at the head of a naval armament for the recovery of the island from the usurpation of Carausius.

This fact, if admitted, would be conclusive against the claim alleged to the honour of having given birth to the first Christian Emperor, though not to his British parentage on his mother's side. In examining, however, in detail, some facts connected with this expedition, as furnished by the panegyric writers, and, in particular, the manner of his reception, we shall find abundant reasons for inferring that this was not his first appearance among the Britons; that his person and character were already familiar to them; and that there was some bond of mutual attachment subsisting between them, which rendered his landing a scene of national and enthusiastic exultation.

From the birth of his son in 273, until he obtained the rank of Cæsar in 291, Constantius appears to have been entirely separated from his British connexions, and to have been employed either on the Illyrian frontiers, or on other more distant parts of the empire; and it was, probably, during this interval, that Helen and her son spent a great portion of their time in Palestine. In the meantime Gaul, Britain, and Spain became involved in another Batavian attempt to re-establish the independence of the western provinces. Carausius, by the assistance of the Franks, who had, during

the reign of Probus, acquired much celebrity by their naval enterprises, succeeded in organizing a new element of power to dispute the imperial authority, and to throw off the Roman yoke. The Britons, however, found the tyranny of the Franks, under the arch-pirate, more oppressive than the paternal sway of Rome, and anxiously, and for a long time, looked forward for the arrival of Constantius, as their deliverer and the avenger of their wrongs, "*exoptatus olim vindex et liberator.*"

The particular part of the coast where Constantius landed his troops and set fire to his ships, is not specified; but, as he steered by the Isle of Wight, and sailed through the fleet of Carausius, stationed there, during a fog, it may be inferred that his destination was Cornwall; and that it was here that the Britons, with their wives and children, came to welcome his arrival as a benefactor sent to them from heaven, and to adore the very sails and tacklings which had wafted him to their coasts; devoting themselves to his service with the most lively demonstrations of gratitude and affection. Such an outbreak of exultation must have been the result of a previous acquaintance with his character, for services already felt, and from other ties besides those of an official nature. It arose, as the panegyrist observes, not so much from the voice of common fame, which resounded from all parts of the empire in favour of his virtues, and held him up as a pattern of humanity, piety, modesty and justice, as from a recognition of these qualities during a personal intercourse in times past, "*quæ singula ut respectantes agnoverant;*" which were impressed on his features, and gave them an assurance of his future celebrity; and which they now acknowledged with triumphant shouts of acclamation. The British historians, as far as their accounts admit of any chronological arrangement, represent the inhabitants of Demetia, Venedotia, Deira and Albania, as being at this time united in the defence of their liberties, and actively engaged in expelling the invaders. We may form some estimate of the ardour and alacrity, with which they would have enlisted under the banner of so popular a prince as Constantius, in ridding themselves of an enemy, whose cruelty and rapacity were proverbial, and who attempted to reduce them to a state of servile submission and degradation. In his march to London he availed himself of their assistance in expelling

from thence the last remnant of the army of Carausius, who had taken refuge there, and in putting a stop to any future attempt on the part of the Franks of establishing a settlement in Britain.

The invasion of Britain by the Franks, though limited as to duration, from the middle to the latter end of the third century, was an event which left an indelible impression on the minds of the native Britons, as well as of their descendants, in proof of which the Welsh language affords evidence to this day. The Frank is described as corpulent in person from feeding on venison, and of a ferocious disposition. "*Trux Francus carne ferina distentus.*" Hence the term *Ffrenig* or *Ffreinig* is applied to any object, whether vegetable or animal, which is remarkable or unusual in its growth or magnitude, as *collen ffrenig*, the walnut tree; *llygod ffreinig*, rats; *ceiliog ffreinig*, a turkey cock, &c.

Constantine Porphyrogenitus, in one of his imperial publications written about the year 790, alludes to a statute of Constantine the Great, which forbade his descendants on the throne from contracting a marriage alliance with any foreign nation, excepting the Franks, on the grounds that he himself was born among them. At the time this remark was made, Frank was the general term applied by the Greeks to the inhabitants of Western Europe, including Britain, where, in 273, their power was as influential as in Gaul, and particularly among the maritime states, or in the Belgic portion of the island. From this admission on the part of an imperial descendant, many writers have taken occasion to maintain that Gaul only was meant, and that the only question is, which of her numerous towns had the honour of being his birth-place. Among the pretensions of rival cities to this mark of distinction, those of Treves and Augustodunum deserve especial notice, the former as having been the most favourite resort of the Emperor in the early part of his reign, and the latter having been equally favoured by his father Constantius. Had either of them, however, been his native city, the Belgic orators, in their complimentary addresses to Constantine, on subjects connected with their prosperity, and of a local interest, could hardly have refrained from making some allusion to the circumstance, which would have determined the fact. No notice whatsoever of Helen occurs in any of these orations; a defect which

the monks of Treves have attempted to remedy by an exhibition of various relics brought from Palestine, and a pretended bull of Silvester the First, declaratory of her birth in this city. This papal document, bearing date as early as the reign of Constantine, contains such glaring anachronisms, as hardly to deserve notice. Had the question of the birth of Constantine to be decided on evidences of this description, no Roman city could compete with Segontium, where the relics, which Helen brought as memorials of her travels in Palestine, were preserved without any ostentatious display, until the reign of the last Llewelyn, and where the tomb of her husband Constantius was discovered by Edward the First.

J. J.

*(To be continued.)*

## ANTIQUITATES PAROCHIALES.

## No. VII.

## AN INSPEXIMUS CHARTER OF HEN. VIII. RECITING AND CONFIRMING THE PRECEDING.

HENRICUS Dei gratia, &c., salutem. Inspecimus literas patentes bonæ memoriæ Domini Henrici nuper regis Angliæ septimi, progenitoris nostri, in hæc verba. Henricus Dei gratia, &c. Sciatis quod licet in parlamento dni Henrici nuper regis Angliæ, quarti, progenitoris nostri, apud Westm. in anno regni sui quarto tent. auctoritate ejusdem parlamenti, ordinatum, et inactitatum et statutum fuerat, quod nullus Wallicus, aut homo de Wallia, aliqua terras, tenementa, dominica, maneria, villas, villulas, redditus, rediciones aut servicia sive hæreditamenta quæcunque infra Angliam aut in aliquibus burgis et villis Anglicanis infra Walliam, acquirere seu obtinere deberet, tenend. sibi, et hæredibus suis in feodo simplici, feod. talliat, aut alio modo quocunque: ita quod aliquis hujusmodi Wallicus seu homo de Wallia aliquod officium vic. majoratus, ballivatus, constabularatus aut alterius consimilis in aliqua civitate, burgo vel villa infra Angliam, seu in aliquo burgo, vel villa Anglicana infra

HENRY, by the grace of God, &c., greeting. We have inspected the letters patent of our progenitor, Henry VII., of worthy memory, late king of England, to the following effect. Henry, by the grace of God, &c., know ye that although in a Parliament of the lord Henry IV., king of England, our ancestor, held at Westminster, in the fourth year of his reign, it was ordained, enacted, and appointed by authority of the said Parliament, that no Welshman, nor person from Wales, should be allowed to acquire or obtain any lands, tenements, domains, manors, townships, hamlets, rents, reversions, services, or any hereditaments whatsoever in England, or in any English boroughs or townships in Wales, to be held for himself or his heirs in fee-simple, fee-tail, or in any other mode whatsoever; so that no Welshman of this description, or person from Wales, should bear, hold, occupy, or assume any office of sheriff, mayor, bailiff, constable, or



Walliam gereret, teneret, occuparet, seu super se assumeret, sub certis pœnis in statuto prædicto expressis et limitatis, ut in eodem statuto plenius continetur.

Nos tamen gratuita, bona et laudabilia servicia quæ dilecti subditi nostri tenentes seu inhabitantes infra comitatus nostros de Caernarvon et Meirion, in Northwallia nobis diversimodi ante hæc tempora impenderint, indiesque impendere non desistunt, considerantes, de gratia nostra speciali ac ex certa scientia et mero motu nostris, necnon de advisamento consilii nostri, concessimus pro nobis et hæredibus nostris, quod omnes et singuli tenentes et inhabitantes infra comitatus prædictos et eorum quemlibet, et eorum heredes et successores et eorum quilibet, de cetero terras, tenementa, dominica, maneria, villas, villatas, castra, redditus, rediciones et servicia, possessiones et hereditamenta quæcunque infra Angliam, et in burgo et villis Anglicanis, infra Walliam perquirere, habere, recipere et tenere possint sibi, hæredibus suis in feod. simplici aut ad terminum vitæ vel annorum feod. qualitercunque talliato, aut alio modo quocunque in perpetuum. Et quod hujusmodi tenentes et inhabitantes, ac eorum heredes et successores, et eorum quilibet, sint et sit liberi et liber; ac officium vic. majoratus, custod. pacis, ballivatus, constabularatus, ac alia officia quæcunque, si ad officia illa electi aut evocati fuerint, aut eorum aliquis electus aut evocatus fuerit, infra Angliam et in burgo et in villis Anglicanis infra Walliam, libere gerere tenere, gaudere, et occupare valeant et possint, ac valeat et possit, quiete, bene, et in pace: et quod iidem tenentes et inhabitantes, et eorum hæredes et successores, et eorum quilibet sint et esse possint burgenses in aliquibus et quibuslibet hujusmodi burgo et villis Anglicanis in Wallia, et pro burgensibus in burgo et villis

the like, in any city, borough, or township in England, or in any English borough or township in Wales, under certain penalties expressed and defined in the statute aforesaid, as is more fully mentioned in the said statute.

We, however, taking into consideration the gratuitous benefits and laudable services which our beloved subjects, tenants, or residents within our counties of Caernarvon and Merioneth in North Wales, have in diverse manners conferred upon us in times past, and which they cease not daily to confer, out of our own peculiar grace, and certain knowledge, and our own mere motion, as well as by the advice of our council, have granted in behalf of ourselves and our heirs, that all and singular the tenants and other inhabitants within the counties aforesaid, or any one of them, their heirs and successors, or any of them, should, in future, acquire, have, receive, and hold any lands, tenements, domains, manors, townships, hamlets, castles, rents, revenues, and services, possessions, or hereditaments whatsoever, in England, and in English boroughs and towns in Wales, for themselves and their heirs in fee-simple, or for the term of their life or a number of years in fee-tail, or in any other mode in perpetuity. And that such tenants and inhabitants, their heirs and successors, and any of them, should be free, and that they should be empowered freely to bear, hold, enjoy, and occupy, in peace and quietness, the office of sheriff, mayor, guardian of the peace, bailiff, constable, and any other office whatsoever, if they should have been elected and called to those offices, in England, and in English boroughs and towns in Wales. And that the said tenants and inhabitants, their heirs and successors, or any of them, should have the power to become burgesses in any English boroughs and towns in Wales, and be held and

prædictis habeantur et imputantur, consimilibus et in iisdem modo et forma, quibus Angli habeantur et imputantur, absque contradictione, impedimento, perturbatione, molestatione seu gravamine quocunque nostri vel hæredum nostrorum aut officiariorum seu ministrorum nostrorum aut aliorum quorumcunque. Et insuper concessimus pro nobis et hæredibus nostris prædictis, quod omnia illa terra, tenementa, redditus, reversiones, servicia, possessiones, et hæreditamenta infra comitatus prædictos quæ sunt de tenura de Gafelkynde, aut de tenura Wallicana, et inter hæredes masculos divisibilia, de cetero non sint divisibilia, sed primo genito vel seniori filio sive hæredi descendenda et hæreditabilia, secundum formam et modum et prout terræ et tenementa secundum legem communem regni nostri Angliæ sunt descendencia, revertencia seu revertabilia.

Concessimus etiam pro nobis et dictis hæredibus nostris quod nullus tenencium aut inhabitantium prædictorum, aut aliquis eorum, hæredes seu successores sui a modo amercia- tur, sive ad solvenda amerciamenta cogatur aliter aut alio modo quam Angli infra villas Anglicanas com. prædictorum comorantes dant et solvunt, aut dare et solvere coartantur. Et quædam custuma sive exactio ibidem vocata Amobrag de cetero non exigatur, usitetur neu levetur, sed omnimodo Amobrag penitus deleatur, admissetur, vacuetur et irretetur in perpetuum. Et insuper cum sit in dictis comitatibus usitatum, quod si Wallicus homo vocatus an Arthelman, vel Wallica mulier dicta an Arthelwoman, non hominis exitum decesserit ab intesto, vel testamentum suum vita corderit, et ibidem executores in eodem testamento nominaverit et

considered as burgesses in the boroughs and towns aforesaid, in the same manner and form as the English are held and considered, without any contradiction, let, disturbance, molestation, or annoyance whatsoever from us, or our heirs, or officials, or servants, or any other persons whatsoever.

And we have granted moreover in behalf of ourselves and our heirs aforesaid, that all those lands, tenements, rents, reversions, services, possessions, and hereditaments, within the counties aforesaid, which are divided by the tenure of Gavel-kind, or the Welsh tenure, amongst male heirs, should in future not be divided, but descend to, and be inherited by, the first born, or elder son or heir, according to form and custom, and even as lands and tenements descend, revert, and become revertible, according to the common law of our kingdom of England.

We have also granted in behalf of ourselves and our said heirs, that none of the tenants or inhabitants aforesaid, or any of them, their heirs or successors, should hereafter be amerced, or be compelled to pay amerciaments otherwise or in any other manner than the English who reside in the English towns of the aforesaid counties, give and pay, or are obliged to give and pay. And that a certain custom or exaction there, called Amobragium,<sup>1</sup> should in future not be exacted, used, or levied, but that Amobragium should by all means be entirely abolished for ever. And moreover when it is used in the said counties, if a Weshman called an Arthelman,<sup>2</sup> or a Welshwoman called an Arthelwoman, should not have died intestate, or shall have made his or her will in their lifetime, and nominated and assigned execu-

<sup>1</sup> Wallice *Amobr* or *Amobrvy*, which was a customary fee paid by a vassal to his lord on the marriage of his daughter.

<sup>2</sup> *Arddeler*. "In legibus Sc. Wallicis ponitur pro vindiciis vel testimoniis, exceptionibus vel defensionibus quibuslibet, quibus in caussis probandis actor vel reus uti possit vel velit."—*Wotton*.

assignaverit, officarius ibidem appellatus Raglaw Arthel vult omnia bona hujus decedentis in manus suas capere et seisir. Ac etiam de qualibet persona vocata Arthelman vel Arthelwoman vult idem officarius iiii. denarios annuatim percipere et habere in detrimentum executionis et perimptionis voluntatis hujusmodi decedentium, et contra communem justitiam. Quapropter volumus et per presentes concedimus pro nobis et hæredibus nostris antedictis, quod dictus officarius vocatus Raglawe Arthel nec aliquis alius officarius deinceps infra dictos comitatus aut eorum aliquem, seisiat nec capiat aliqua talia bona nec aliquem partem earundem, nec aliquam monetam annuam pro eodem. Et quod dicta costuma de Arthel et quodlibet inde proficuum de cetero cessetur, nec alicujus officii, sed quod homines et mulieres dicti Arthelman et Arthelwoman sint liberi et libere condant et libere possint testamenta sua, aliqua provicione in contrarium habita sive usitata non obstante. Et quod costuma sive exactiones ibidem vocatæ Wodwardetha et Fforestoriorioth, quedam exactio sive costuma vocato Kilghey de cetero deleantur et exterminentur, nec aliqua denariorum summa de seu pro eisdem per silvanos seu Fforestarios infra comitatus prædictos aut eorum aliquem, aut aliquos officarios quoscunque, levetur nec levabilis existat. Et quod quilibet sacerdos aut alius ecclesiasticus beneficiatus infra comitatus prædictos, et eorum quolibet, libertatem habeat condendi testamentum suum, et quod idem testamentum debite exequatur, absque impedimento sive interrupcione escaetoris aut alicujus alterius officarii sive ministri ibidem existentis pro tempore statute prædicto aut aliquibus aliis statutis, actibus, ordinacionibus, proclamacionibus, provisionibus aut consuetudinibus in contrarium præmissorum ante hæc tempora factis, editis, ordinatis, provisio seu usitatis, aut

tors under the said will, the local officer, distinguished by the name of Rhaglaw Arthel, takes and seizes all the goods of the deceased into his own hands. And also the said officer takes and receives annually of every person called an Arthelman or Arthelwoman the sum of fourpence towards the expence of the execution and fulfilling of the will of the deceased, and against common justice. Wherefore we will, and by these presents we grant in behalf of ourselves and our heirs aforesaid, that neither the said officer called Rhaglaw Arthel, nor any other officer hereafter, within the said counties or any one of them, shall seize or take any such goods, nor any portion of the same, nor any annual sum of money in lieu of the same. And that the said custom of Arthel, and every profit accruing therefrom, shall henceforth cease, and shall not come under the cognizance of any officer, but that the men and women called Arthelman and Arthelwoman shall be free, and be empowered freely to make their own wills, certain provisions had and used to the contrary notwithstanding. And that the customs or exactions there called Woodwardeth and Fforestoriorioth, and a certain exaction or custom called Kilghey, shall in future be abolished and repealed, and that the sum of money in lieu or in respect of the same shall not be levied, nor be liable to be levied, by the woodman or forester within the counties aforesaid, nor any one of them, nor by any other officer whatsoever. And that every priest, or any other beneficed clergyman, within the counties aforesaid, shall have the liberty of making his own will, and that the said will shall be duly executed, without let or interruption on the part of the local escheator or of any other officer or minister for the time being, the statute aforesaid, or any other statutes, acts, ordinances, proclamations, provisions, or cus-

alia re, cause vel materia quacunque in aliquo non obstantibus. Et hoc absque aliquo fine seu feodo ad opus nostrum quovismodo solvend. seu capiend.

In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud Westm. 28 die Oct. anno regni nostri 20.

Inspeximus etiam alias literas patentes ejusdem domini Henrici nuper regis Angliæ, patris nostri. [Here follows the preceding charter of Hen. VII., dated at Westm. in the 22nd year of his reign.]

Nos autem literas prædictas ac omnia et singula in eisdem contenta rata habentes et grata ea pro nobis et hæredibus nostris, quantum in nobis est, acceptamus et approbamus, ac dilectis nobis nunc tenentibus et inhabitantibus infra comitatus prædictos in Northwallia, hæredibus et successoribus suis, tenore presentium, ratificamus et confirmamus, prout literæ prædictæ rationabiliter testantur.

In cujus testimonium has literas nostras fieri fecimus patentes. Teste me ipso apud Westm. quarto die Marcii, anno regni nostri primo.

Ex hac charta liquido constat quid sibi velint complures consuetudinum Wallicarum veterum, quarum unam et alteram in hac villa, multasque in aliis, Extenta Regia passim prædicat, et cuius ex hac percipere subit, quam perverse (ut non pejus dicam) paulo post confectionem Extentæ, questores Anglici antiquos ritus vel consuetudines, ut tela nobis in jugulum intorserunt, sub quibus in iniquissimis illis temporibus, gens hæc misera et infelix diutius se male habuit; donec tandem, auspiciis superum æquiores principes; citato tyrannidis

toms, heretofore made, published, enacted, provided, or used contrary to the premises, or any other suits, causes, or matters whatsoever, notwithstanding. And this shall be done without the payment or receiving of any fine or fee for our own purposes.

In testimony of which we have issued these our letters patent. Witness my hand at Westminster, the 28th day of October, in the twentieth year of our reign.

We have likewise inspected other letters patent of the lord Henry, late king of England, our father. [Here follows the preceding charter of Henry VII., dated at Westminster, in the twenty-second year of his reign.]

We, allowing and ratifying the aforesaid letters, and all and singular their contents, do, in behalf of ourselves and our heirs, as much as in us lies, accept and approve them, and we, by the tenor of these presents, do ratify and confirm them for our beloved tenants and people within the counties aforesaid in North Wales, their heirs and successors, even as the aforesaid letters reasonably testify.

In testimony of which we have issued these letters patent. Witness my hand at Westminster, the 4th day of March, in the first year of our reign.

From this charter it plainly appears what was the meaning of many old Welsh customs, one or two of which are mentioned by the Royal Extent in this township, and many in others. It is open to any one to remark from this how perversely, (to say no worse,) the English tax gatherers, soon after the making of the Extent, turned against our own throats, like weapons, our ancient rites and customs. Under their influence, in those iniquitous times, this miserable and unfortunate nation had to endure long sufferings; until,

cursui obicem posuerunt, opportuneque collabentem rerum nostrarum statum sufflammarunt, quarum consuetudinum partem haud tenuem, nos nostrosque maxime prementium in Wallensium favorem per hanc chartam videmus abolitam. Ad propositum redeo.

Hæc villula ad Elizabethæ Reginæ ævum e re coronæ fuit, a regibus nostris pro annorum et vitæ terminis, pacto ære colonis elocata: illius vero principis celeberrimæ regno, hæc cum plurimis aliis a corona alienata ac vendita sunt, reservato tamen reginæ et hæredibus suis solenni reddito, qui in extente codice, tres libras, quatuor solidos et decem denarios. Pannum conficit ævum hoc profecto divitibus familiis auspiciatissimum.

Operæ haud prætium est expiscari quinam ex aulicis huic reginæ venditioni primi inescabant, nec interest exquirere. Hoc interim de buccis illis regis compertum est, ut quæ in primo ventre vix digestæ, mox in alios fauces ut plurimum effundebantur: ita enim qui primo e re coronæ hanc villulam deplumavit, illico in duas eam divididit familias; duasque ideo in partes divisit: unam vero Hugo Williams de Glanygors, sibi jure acquisivit hæreditario, quam nepos ejus dominus Coningsbeius Williams de Penmynydd nunc possidet. Alteram hujus villulæ portionem superiori ætate quidam Wilhelmus ap Hugh, prætio soluto, sibi comparavit suamque fecit, qui eam iterum hericiscetur inter duos natos, scil. Hugonem ap Willm. Pugh et Johannes ap Willm. Pugh, interque eos, ex æquo divisit. Johannes ap Willm. Pugh, cui antiqua domus de Dinam (ex rudibus primariam hujus villæ conjicio) pro sorte competiit

by the kindness of Heaven, princes of a juster disposition put a bar against the headlong course of tyranny, and opportunely restored the declining condition of our affairs. No small portion of these customs, which were most oppressive upon us and ours, we see to have been abolished in favour of the Welsh, by this charter.

But I return to my subject. This small township was crown property down to the time of Queen Elizabeth, being let out to farmers at stipulated rents, for terms of years, and for lives. In the reign, however, of that illustrious sovereign, this, with many other portions of crown property, was alienated and sold; reservation being made, however, to the queen and her successors, of the usual rent, which, in the Book of the Extent, amounts to three pounds, four shillings, and ten pence. This period makes a very favourable addition to the property of the really wealthy families.

It is hardly worth while to inquire which of the courtiers first profited by this royal sale; nor indeed does it concern us to make the search. Thus, much, in the meantime, has been discovered concerning those royal morsels, that what was scarcely digested in the first belly, was afterwards commonly poured forth into other men's jaws. Thus, whoever first stripped the crown property of this township, immediately sold it to two families, and therefore divided it into two parts. One of these portions, Hugh Williams of Glanygors, obtained by hereditary right; and his grandson, Mr. Coningsby Williams of Penmynydd, now possesses it. The other portion of this township was obtained, at a former period, for a sum of money, by a certain William ap Hugh; and he again divided it equally between his two sons, viz., Hugh ap William Pugh, and John ap William Pugh. John ap William Pugh, to whose share

filio suo Wilhelmo Jones, qui eam nunc possidet, reliquit: alteram huius compositionis partem quod attinet, Hugo ap Willm. ap Hugh Audoeum filium scripsit hæredem, ille apud Dunlavan in Hibernia, vitam egit filiamque hæredem constituit, quæ simul ac hæredium adepta Rowlando Hughes apud Llanddaniel, mercium venditori, vendidit: ille domum ibi sumptu haud parvo extruxit, inibique lares fixurus.

Limites hujus villæ percursum sunt, primo a Rhyd Ddinam per communem viam ad Cae'r Slatter; exinde ad Crochan Caffo; abhinc ad paludem de Malldraeth, et circumeundo per mediam paludem pergitur ad viam communiter dictam, y Lôn goed; per illam viam ad Hen-siop; exinde per viam regiam ad Penyrorsedd; exinde per viam ducentem ad Sarn Dudur; exinde, per rivulum prope Bodowyr defluentem, ad Rhyd Ddinam.

fell the ancient house of Dinam, (I suppose the principal one out of the mass of this township,) left it to his son William Jones, who now possesses it. The remainder of this joint portion was left by Hugh ap William Pugh to his son Owen, as his heir. The latter spent his life at Dunlavan, in Ireland, and made his daughter his heiress, who, as soon as she came into his property, sold it to Rowland Hughes, a dealer in wares at Llanddaniel; and he has built on it a house at no small expense, intending to settle in it.

The boundaries of this township extend first, from Rhyd Ddinam by the common road to Cae'r Slatter; thence to Crochan Caffo; thence, to the Malldraeth Marsh, and by a circuit through the middle of the marsh (the boundary,) goes to the road commonly called y Lôn goed; by the road to Hen Siop; thence, by the high road to Penyrorsedd; thence, by the road leading to Sarn Dudur; and thence, by the rivulet running near Bodowyr, to Rhyd Ddinam.

## INSCRIPTION AT LLANVAIR WATERDINE, SHROPSHIRE.

THE following paper was read rather more than four years ago, to the Society of Antiquaries; but, not having been printed by that learned body in their collections, we are glad of an opportunity to put it on record, and to communicate it to our readers:—

On the Shropshire side of the Teme, and about five miles from Knighton, is the quiet village of Llanvair Waterdine, the ancient church or chapel of which, dedicated to St. Mary, as the name imports, is a curacy to the vicarage of Clun, in the hundred of which it is situated. The architecture of a part of this building is early Norman; and the columns within, instead of stone, consist each of one large piece of oak, with rude but curiously carved capitals.<sup>1</sup> Between the nave and the chancel are the remains of the oaken rood-loft, which now only show the stiles and transomes of screen-

<sup>1</sup> These represent bold projecting foliage, with large grotesque human heads in the midst.

work that supported an enriched canopy, the pannels having been long ago destroyed.

In the spring of 1842, some repairs were made in this sacred edifice, when on taking down an old pew which had been placed against the screen, it was discovered that one of the rails of the frame-work of the latter had been so sculptured as to exhibit, in relief, alphabetic characters. A gentleman, resident in the town of Knighton, Mr. Evan Williams, sent to me, and to some antiquaries of note in London, a representation, as far as he was enabled to do with pen and ink, in a letter. This, though not conveying a perfect idea of what had been carved on the wood-work, he considered as "an inscription in Saxon," and requested "a translation, or the meaning of it in English."

After a great deal of study, I was led to conjecture that it was a strain of music in the old Welsh notation; and on communicating this opinion, Mr. Williams immediately acquiesced in its propriety, and enabled me to have the cast in plaster, which to my mind confirmed the idea I had adopted.

Before I proceed to remark on this identical specimen, I must so far digress as to take a cursory view of music from the earliest ages, the necessity of doing which will, I trust, appear in the course of these observations.

Music seems to have been one of the first arts discovered by mankind, for it is easy to conceive that certain expressions or sentences would be uttered and repeated with peculiar sounds, and thus vocal attempts would be prior to instrumental. The earliest kind of music was adapted to the earliest kind of poetry, whence the sounds were very simple, but they produced melody. When it was discovered that such sounds might be imitated by striking such productions of nature as were sonorous, or by blowing through portions of reeds, musical instruments were invented. Dr. Burney observes, that "the first instruments were undoubtedly those of percussion, and next those whose sounds were produced by the breath; and, until this latter discovery, music must have been little more than metrical." The nations of antiquity, however, which rose to any eminence, were fully sensible of the power of music. History asserts this with respect to the Egyptians; the Holy Scriptures inform us that such was the case with the Israelites; and those two profound philosophers Plato and Aristotle, bear testimony to the fact, by asserting their conviction that music is very efficacious in forming the national character. But before it could exercise any power over mankind, the art of refining and lengthening sounds must have been attained; and it is, probably, to Egypt we are to look for the important amendment. Plato, who resided thirteen years in that country, leads us to believe that music was studied there as a science; and we learn from Diodorus Siculus, that the musicians of Greece visited Egypt for the purpose of improvement. Indeed, the former expressly says: "What they ordained about music merits consideration, for they made such laws with regard to it, as to establish such melody as was fitted to rectify the perverseness of nature." The observations are confirmed by a statement of Athenæus,<sup>1</sup> who expressly asserts that the Greeks and Barbarians were taught music by refugees from Egypt, and that the Alexandrians were the most scientific and skilful players on pipes and other instruments. My friend Sir J. Gardiner Wilkinson, in a work, replete with erudition and discrimination, on the "Manners and Customs of the Egyptians," has set this fact upon an undeniable foundation; observing that their accurate knowledge of the art is proved not only by the sculp-

<sup>1</sup> In his *Annals of Alexandria*, iv. 25.



tures, but from the nature of the instruments they used, and the perfect acquaintance they must have had with the principles of harmony. He observes that, "to the alterations made in simple instruments of early times, succeeded the invention of others of a far more complicated kind; and the many-stringed harp, lyre, and other instruments, added to the power and variety of musical sounds. To contrive a method of obtaining perfect melody from a smaller number of strings, by shortening them on a neck during the performance, like our modern violin, was, unquestionably, a more difficult task than could be accomplished in the infancy of music; and great advances must have been already made in the science before this could be attained, or before the idea would suggest itself to the mind. With this principle, however, the Egyptians were well acquainted, and the sculptures unquestionably prove it, in the frequent use of the three-stringed guitar." Another discovery of Sir Gardiner's, from an attentive examination of the paintings and sculptures is, that the harps were furnished with pegs round which the strings were wound, as at the present time. From the same source, he observes: "It is sufficiently evident that their hired musicians were acquainted with the triple symphony; the harmony of instruments; of voices; and of voices and instruments." Some of their harps had fourteen strings, and some of their lyres seventeen. Not only have we the assertion of Herodotus,<sup>1</sup> but the sculptures prove to us that they kept time by clapping the hands.

The music of the Greeks, if we believe the assertions of their writers, was not only wonderful, but absolutely supernatural in its effects. Yet, if we reject the fabulous proofs adduced, we must nevertheless allow that it had extreme charms for a people so sensitive; for Polybius tells us it was condemned by Ephorus, as "having been introduced among mankind solely to deceive and seduce them by a kind of enchantment." Though it was, after all, very inferior to that of our days, great progress had been made in the science.

The Greek authors who more especially afford us information on this subject are Aristoxenes, in his *Ἀρμονικὰ Στοιχεῖα*, or "Elements of Harmony;" the works of Euclid and Gaudentius, termed *Εἰσαγωγή ἀρμονικῆς*, the "Introduction to Harmony;" that of Nicomachus, *Ἀρμονικὴς Ἐγγχειρίδιον*, the "Manual of Harmony;" and that of Ptolemy, entitled *Ἀρμονικά*, "The Harmonics." Besides these, Plato, Aristotle, Lucian, Plutarch, Theophrastus, Callimachus, Polybius, and Athenæus may be consulted with advantage. The oldest original manuscript on music is that by Philodemus, honoured by Cicero, his cotemporary, with the epithets "optimum virum," and "doctissimum hominem." This was found among the Herculaneum papyri, and it was prepared for publication by Mazzochi, who displayed a profundity of learning in the accompanying illustrations. Being afterwards unhappily bereft of his reason, the manuscript was consigned to his pupil, Caroli Rosini, soon after Bishop of Puzzuolo, who edited it as it stood in 1790, substituting his own name for that of Mazzochi. Not much, however is to be gathered from this treatise, it being written against music, and in opposition to its advocate, Diogenes, a learned stoick, whose work, but for this critique, would have been unknown.

What the moderns term Harmony, was by the Greeks called Symphony; that is the union of several harmonious sounds, which so agree as to soothe the ear by their appropriate concurrence, thence forming a concert. Plato

<sup>1</sup> Euterpe, lx.

says: <sup>1</sup> τῇ δε τῆς κινήσεως τάξει ῥυθμος ὄνομα εἶναι; τῇ δ' αὖ τῆς φωνῆς τοῦ τε ὀξέος καὶ βαρέος συγκεραννυμένων, ἁρμονίας ὄνομα προσαγορεύοιτο; "we call cadence the order or succession of a movement, and harmony the order or succession of the time, of acute and grave, differently combined and intermixed." So Aristotle observes: <sup>2</sup> Μουσικὴ δε ὀξεῖς ἅμα καὶ βαρεῖς, μακροὺς τε καὶ βραχεῖς φθογγούς μιξασα ἐν διαφόροις φωναῖς, μίαν ἀπετέλεσεν ἁρμονίαν; "Music unites together sounds both acute and grave, so that those which continue with those that pass quick form, by means of different voices, a single harmony." By which we may understand that a mixture of sounds which succeed according to certain proportions, and certain rules, constitute a well modulated tune; and this, according to Lucian, <sup>3</sup> was divided into four sorts of harmony, under the names of the Phrygian, Lydian, Dorian, and Ionian. Καὶ τῆς ἁρμονίας ἐκάστης διαφυλάττειν τὸ ἴδιον τῆς φρυγίου τὸ ἔνθεον, τῆς Λυδίου τὸ βακχικόν, τῆς Δωρίου τὸ σεμνόν, τῆς Ἰωνικῆς τὸ γλαφυρόν; "And every kind of harmony must keep its proper character, the Phrygian its enthusiasm, the Lydian its Bacchic style, the Doric its gravity, and the Ionian its gaiety."

The ancients, as has already been noticed, had three kinds of concords of sounds; that of voices only, that of instruments alone, and that of the two together. When the voices were together alone, they either sang in unison to increase the power, which was called Ὀμοφωνη, or that of an octave or double octave, termed Ἀντίφωνη; for Aristotle tells us, <sup>4</sup> τὸ μὲν ἀντίφωνον σύμφωνόν ἐστι διαπασῶν; and adds that this result is effected by uniting the voices of children to those of full grown men, which voices are as far apart in character as the highest string of the tetrachord, or of the octachord is to the lowest; ἐκ παίδων γὰρ νέων καὶ ἀνδρῶν γίνεταί το ἀντίφωνον, οἱ διστάσι τοῖς τόνοις, ὥς νῆτη πρὸς τὴν ὑπάτην. <sup>5</sup> This philosopher thus gives his reason for his preferring the antiphony to the homophony: Διὰ τί ἥδιον τὸ ἀντίφωνον τοῦ συμφώνου ἢ ὅτι μᾶλλον διαδήλον γίνεταί το συμφωνεῖν, ἢ ὅταν πρὸς τὴν συμφωνίαν ἄδῃ, ἀνάγκη γὰρ τὴν ἑτέραν ὁμοφωνεῖν ὥστε δύο πρὸς μίαν φωνὴν γινόμεναι ἀφανίζουσι τὴν ἑτέραν; "Because in the antiphony the voices are heard more distinctly, than where they sing in unison, in which it necessarily happens that they are confounded together, so that the one effaces the other." There is a further proof that the ancients sang not only in octaves, but also by double octaves, in that passage of Aristotle where he proposes this question as a problem to be solved: <sup>6</sup> Διὰ τι δις μὲν δι' ὀξείων, καὶ δις διὰ τεττάρων οὐ συμφωνεῖ, δις διὰ πασῶν δε; "Why are not the double fifth and the double fourth sung in concert, while the double octave is used?" Athenæus, if rightly understood, only strengthens this position; for he tells us <sup>7</sup> that symphony is the octave effected by the voices of men and boys together, called μάγαδιζειν, from a musical instrument named Μάγαdis, citing Pindar as his authority. Διὸ πῦρ καὶ Πίνδαρον εἰρηκέναι ἐν τῷ πρὸς Ἰέρωνα σκολιῷ, τὴν μάγαδιν ὀνομάσαντα ψαλμὸν ἀντιφθογγῶν διὰ τὸ δύο γενῶν ἅμα καὶ διὰ πασῶν ἔχειν τὴν συμφωνίαν ἀνδρῶν τε καὶ παίδων. The ancient octave, it may be observed, consisted but of

<sup>1</sup> De Legibus, lib. ii. p. 664. E. edit. Step. <sup>2</sup> De Mundo. <sup>3</sup> In Harmonide, tom. i. p. 585. edit. Græv. <sup>4</sup> Prob. s. 19. pr. 39. <sup>5</sup> Ibid. Prob. 16. <sup>6</sup> Prob. 34.

<sup>7</sup> Deip. lib. xiv. c. 4, p. 635 B. edit. Lugd.

eight different sounds, though the moderns have, by adding the semitones, made it comprise fifteen.

The description which Diodorus Siculus gives of the successive improvements in the lyre, forms an excellent commentary on what is contained in the extracts above cited. He says, "The Muses added to the Grecian lyre the string called Mese, Linus that termed Lichanos, and Orpheus and Thamyras those strings which are named Hypate and Parhypate." Now the three stringed guitar of the Egyptians we have already noticed, and that was said to have been invented by Mercury, an expression like those of Diodorus, meaning that to the priesthood, in very ancient times, are we to assign these contrivances. It has therefore been happily conceived that by putting these strings together some idea may be formed of the early progress of music, that is, the extension of the scale. Thus the Mese was the fourth sound of the second tetrachord of the great system, and is conceived to answer to our A on the fifth line in the base. If this sound then were added to the previous three, it proves that the most ancient tetrachord was that from E in the base to A, and that the three original strings in the Mercurian and Apollonian lyre were tuned E, F, G, which we find the Greeks called Hypate meson, Parhypate meson, and Meson diatonos; the addition, therefore, of Mese to these, completed the original tetrachord E, F, G, A. The string Lichanos again being added to these, and answering to our D on the third line of the base, extended the compass downwards, and gave the ancient lyre a regular series of five sounds. The two strings Hypate and Parhypate, corresponding with our B and C in the base, completed the heptachord, or seven sounds, B, C, D, E, F, G, and A, a compass which received no addition until after the days of Pindar.

The duration of a movement, considered in all the bearings of which it is capable, is susceptible of some kind of measure. This measure causes distinction in many parts which preserve some proportion among themselves, or do not at all; and this is what the Greeks called *ῥυθμός*, Rhythm. It is thus defined by Aristides Quintilian,<sup>1</sup> *σύστημα ἐκ χρόνων κατὰ τινα τάξιν συγκεκμημένων*, "the assemblage of many times, which preserve among themselves a certain order or certain proportion." To understand this we must bear in mind that the music of which he speaks was sounded always according to the words of some verse, the reverse of modern practice, of which all the syllables were long or short—that the first was regarded as making one time, while the second made two, and therefore that the sound which accompanied the first endured twice as long as that for the second. The ancients, following up this principle, established three more excellent kinds of Rhythm, the equal, the double, and the sesquialtera, or of two to three. To these were added, but rarely, the epitriton, or of three to four. Equal Rhythm was composed of two equal times, the duration of each of which might be augmented from one syllabic time to that of eight. The double had two times, the continuance of one of which was twice as long as that of the other, and therefore might be extended to twelve syllabic times. The sesquialtera had the duration of one of its times with regard to the other as three is to two, and might be augmented from three syllabic times to fifteen. The epitriton had its longest time to that of the other as four to three, and could be increased from four syllabic times to eight. Thus it will be seen that the beating of time to these Rhythms might be quicker or slower without changing its character.

<sup>1</sup> Lib. i. p. 31, edit. Meibom.

For greater facility, and that the musicians might at once see what rhythm was intended, the canon or rule was expressed by cyphers or letters of the alphabet. Thus Alpha (A) marked a short time, and Beta (B) a long one. Those who wish to pursue this part of the subject will find some of the rhythmical canons in the *Ἐγχειρίδιον*, or Manual, of Hephæstion. This rhythm was called by the Romans, Numerus, whence Virgil,<sup>1</sup> "Numeros memini, si verba tenerem,"—

"I remember the rhythms, if I could but recollect the words."

Such was the manner in which the ancients marked the rhythm of their music; but to make it more perceptible they beat the measure in various ways. We have seen that the Egyptians did so by clapping their hands together. The Romans had the same practice, but used to strike the hollow of the left hand with the right, having all the fingers closed; and he who led this operation was called *Manu-ductor*. The Greek method, was to raise the foot and strike the ground with it alternately, as is now done, according to the measure of two equal, or two unequal times; and those who did this were termed *ποδόκτυποι*, and *ποδοφόροι*; and when several did so together, *συντονάριοι*. These people, in order to render the sound more sharp, had their sandals shod with iron.

It has been well observed that while music depended on memory, it could not make much advance; but that the invention of musical instruments, simple at first, and then more complex, introducing a greater number of notes, rendered necessary some method for its more accurate retention. It became therefore, evident, that to preserve what had been performed, it was absolutely requisite to assign characters to the notes, and these being written down, each tune became fixed, and could be played by one skilful person as well as another. Plutarch, in his Treatise,<sup>2</sup> attributes this invention to Terpander, a celebrated poet and musician, who flourished in the 33rd Olympiad, that is, about 670 years before the Christian era. Of his musical powers this author gives an astonishing proof, when he tells that he appeased a sedition which had sprung up among the Lacedæmonians, solely by appealing to his skill in giving them effect.

This system of notation was effected by disposing the letters of the alphabet in different ways, which, although beneficial to a certain extent, must have been soon found inconvenient, from the great difficulty of recollecting their import. The greater the actual improvements in music, the more imperfect would this arrangement be found, particularly when it exceeded what we term three octaves. The only ancient representation of such a state of notation was discovered among the paintings at Herculaneum,<sup>3</sup> where in one we have a vocal and instrumental concert. An old man is playing on two pipes, perforated to produce various notes; a young woman has a lyre, so strung as to make the seven notes double when required, which are produced by a plectrum; and a lady holds in her hand a scroll, with letters and characters thereon, marking, no doubt, the notes which she has undertaken to sing. Now, had a fac-simile been made of this curious specimen of notation, when first discovered, and before it began to decay, the antiquarian world would have had a valuable acquisition; as it is, therefore, the subject of this communication must be regarded as one of the most perfect.

Time appears, from what has been already said, to have been first attended

<sup>1</sup> Eclog. ix. 45.    <sup>2</sup> De Musica, p. 2099, edit. Steph. Gr.

<sup>3</sup> Museo Borbonico, Vol. i. Tav. xxxi.

to in poetry, and then imitated in music, syllables being divided into long and short; and, according to their combinations, obtaining distinct names. We have also seen, that, in order that the measure might proceed regularly, it was beaten by the feet, or marked by the clapping of hands. Now, I have nowhere met with any notice relative to the invention of bars, but some such marks seem a natural consequence of the beating of time. We may therefore, freely infer, that the state of notation among the Romans, at the time of the introduction of Christianity, was by alphabetic signs, with some indications for divisions, which we now call bars. In this state would it have been brought to the notice of the ancient Britons, and in this state is the specimen now produced.

In a similar state it remained in Italy until the eleventh century, when a very material improvement took place. The seven notes being (without their semi-tones) found to be all that were comprised in that progressive scale, answering to what we call an octave, the scientific Guido conceived the idea of simplifying notation by the intervention of lines, and assigned the number of four as sufficient to contain the whole octave, by placing the notes not only upon the lines, but in the intermediate spaces. He was a monk of Arezzo in Tuscany, and is supposed to have effected this important change about the year 1022. By this invention he was enabled to get rid of the employment of letters and their sometimes substituted representatives, and to use in place of them simply dots or points, retaining, however, the alphabetic names as far as went to the extent of an octave. This, which was perfectly clear in writing, occasions, however, a little trouble even at the present day, as it is not only requisite in speaking of a note, to give its name, but also to state in what part of the gamut it stands. Yet the benefit is, undoubtedly, very great; and one of its results was a contrivance, also attributed to its author, which was termed counterpoint. This was the notation of harmony in the modern sense of that word, or symphony, according to the ancient, that is, music in parts; which was shown by two rows of four lines placed one under the other, so that the points in the one would be put immediately above or under those with which they were to be played in the other. Hence the origin of our modern bass.

The improvements on this important acquisition to the science of music kept pace with those of the Organ, an instrument suggested by the Hydraulic of the Greeks, and invented at Constantinople; on which, I will shortly, give a few remarks. This was admirably adapted for harmony, and both the one and the other were employed for church music until the middle of the fifteenth century, as in the library at Goodrich Court is a Graduale of that period written on vellum, with illuminations, in which all the music is in square, or rather diamond-shaped points, with four lines only.

The arrangement of the scale by Guido, in 1022, was soon after followed by the invention of a time-table, which is attributed to Maestro Franco, who was living in 1083.

The practice of chanting the Psalms was introduced into the Western churches by St. Ambrose, about 350 years after Christ; and, fifty years afterwards, the method was thus improved by St. Gregory. The former contained four modes; by the latter the number was doubled. Instrumental music and singing had been adopted in the time of Constantine, in imitation of the Pagan custom, from their well-known influence when Christianity first became the religion of the empire. In England, music was first employed by St. Augustine, at the close of the sixth century; and, was afterwards improved by St. Dunstan, who was renowned for his skill in

the science, and is said first to have introduced the organ into English churches and convents, in the tenth. The first organ seen in France was sent from Constantinople in 757, as a present to King Pepin, from the Emperor Constantine Copronymus VI.

Before the Reformation, there was but one kind of sacred music in Europe, — plain chant, and the descant founded on it; and that kind of music was applied to the Latin language only. At the commencement of the thirteenth century, secular music began to be cultivated, and in the course of it, a fifth line was added to the four previously in use; which was found requisite, where chords were wanted.

But in Wales, none of these improvements were adopted, and the ancient mode of notation continued, with some few variations, until the close of the sixteenth century, or later. For a copy<sup>1</sup> of a musical manuscript by W. Penllyn, a harper, who lived in the reign of Henry VIII., we are indebted to Robert ab Huw, of Bôdwigan, in Anglesey, who also professed the same instrument in the time of Charles I. This curious document, which was in the library of the Welsh School, in London, and now, I believe, in the British Museum, is in the alphabetic character, without lines. It is printed in the third volume of the *Archæology of Wales*, together with another by Rice Jones, of Blaenau, near Dolgelleu, and musical extracts from other manuscripts preserved in the libraries most celebrated for Cambrian lore; all of which bear to each other a strong analogy. It is much to be regretted, that the descriptive accompaniments have not yet appeared in an English garb.<sup>2</sup>

The earliest mention we find of Welsh music is in the privileges conferred by the laws of Hywel Ddâ, or the Good, in the year 942, on the Pencerdd, or chief musician of a district. Among others, every young player on the harp, when he laid aside that instrument, strung simply with hair, called *Telyn rawn*, and became a graduate in the science, paid him a fine of twenty-four pence. About the year 1070, Bleddyn ab Cynvyn, Prince of North Wales, established further regulations respecting the musical bards; but it was thirty years after, that the most important changes on record are stated to have taken place. Gruffydd ab Cynan, Prince of North Wales, who had been born and educated in Ireland, where his father had been compelled to seek refuge, was a distinguished patron of the poets and musicians of the land of his ancestors. In the year 1100, at a congress of the bards with a view to improve the national music, he invited all professors in Ireland and Scandinavia to assist; and whatever was found worthy of being adopted, was mutually received and established. We may judge how eminently this prince was qualified for the task, from the peculiar epithet applied to him by the bard Meilyr, who composed the elegy on his death, which happened in 1137: —

A dyvo mab Cynan, *mawr amgyfred*,  
Can Grist cain vorawd gwlad ogoned.

"And may the son of Cynan, of *enlarged mind*,  
Be with Christ, in the pure adoration of the region of glory."

We derive some knowledge of the state of the Welsh music in the latter part of the twelfth century, from Gerald de Barry, termed *Cambrensis*, who, in his *Cambriæ Descriptio*, chap. x., says, — *Qui matutinis autem horis*

<sup>1</sup> An entry in the book states that it was partly copied by Robert ab Huw; and Dr. Burney expresses himself as if he had seen the original.

<sup>2</sup> These descriptive accompaniments, however, by no means enable us to read the notation.



adveniunt, puellarum affatibus et cytherarum modulis usque ad vesperam delectantur; domus enim hic quælibet puellas habet, et cytheras ad hoc deputatas. "Those who arrive in the morning are entertained in the evening by the conversation of young women, and the music of the harp; for each house has its young women and harps, allotted to this purpose." Omnis quoque decuria seu familia viri, citra doctrinam omnem cytharizandi per se peritiam tenent. "In each man's household or family, moreover, the art of playing on the harp, is held preferable to any other learning." And we have the following curious details, in chapter xii.—In musicis instrumentis dulcedine aures deliniunt et demulcent, tanta modulorum celeritate pariter et subtilitate feruntur, tantamque discrepantium sub tam præcipiti digitorum rapacitate consonantiam præstant, quantum, ut brevier transeam, in tribus nationibus titulo de musicis instrumentis Hibernica Topographia nostra declarat in hæc verba: Mirum quod in tanta tam præcipiti digitorum rapacitate musica servatur proportio, et arte per omnia indemniter crispatos modulos organaque multipliciter intricata, tam suavi velocitate, tam dispari paritate, tam discordi concordia consona redditur, et completur melodia *διατεσσερῶν* seu *διαπέντε* chordæ concrepent, semper autem à B molli incipiunt, et in idem redeunt, ut cuncta sub jucundæ sonoritatis dulcedine compleantur: tam subtiliter modulos intrant et exeunt, sicque sub obtuso grossioris chordæ sonitu gracilium tinnitus licentius ludunt latentius delectant, lasciviusque demulcent, ut pars artis maxima videatur artem velare, tanquam,—

Si lateat prosit ———

———— ferat ars deprensa pudorem.

Hinc accidit, ut ea quæ subtilius intuentibus, et artis arcana acute discutientibus, internas et ineffabiles comparant animi delitias, ea non attendentibus, sed tanquam videndo non videntibus, et audiendo non intelligentibus, aures potius onerant quam delectant, et tanquam confuso, inordinatoque strepitu invitis auditoribus fastidia pariant tædiosa. Tribus utuntur instrumentis, cythara, tibiis, et choro. "Their musical instruments charm and delight the ear with their sweetness, are borne along by such celerity and delicacy of modulation, producing such a consonance from the rapidity of seemingly discordant touches, that I shall briefly repeat what is set forth in my Irish Topography on the subject of the musical instruments of the three nations, (England, Wales, and Ireland.) It is astonishing that in so complex and rapid a movement of the fingers, the musical proportions can be preserved, and that throughout the difficult modulations on their various instruments, the harmony is completed with such a sweet velocity, so unequal in equality, so discordant a concord, as if the chords sounded together fourths or fifths. They always begin from B flat, and return to the same, that the whole may be completed under the sweetness of a pleasing sound. They enter into a movement, and conclude it in so delicate a manner, and play the little notes so sportively under the blunter sounds of the base strings, enlivening with wanton levity, or communicating a deeper internal sensation of pleasure, so that the perfection of their art appears in the concealment of it,—

Art profits when concealed ———

———— disgraces when revealed.

From this cause, those very strains which afford deep and unspeakable mental delight to those who have skilfully penetrated into the mysteries of the art, fatigue, rather than gratify the ears of others, who, seeing, do not perceive, and hearing, do not understand; and by whom the finest music is esteemed no better than a confused and disorderly noise, and will be heard



with unwillingness and disgust. They make use of three instruments—the harp, pipes, and the crwth.” Such was Welsh music sixty-six years after the discovery in Italy of modern notation.

We might expect to find, from this, a great resemblance between the Welsh and Irish music of the present day, which does not, however, happen to be the case. Nor was the notation improved by this congress, though, according to that able Irish antiquary, Mr. Beauford, the poetical accents of the Greeks and Romans, by which the choral part of the church service was modulated, were adopted by the Irish musicians during the eleventh century,<sup>1</sup> and these appear in their compositions subsequent to that period. They had, according to this writer, the *Uan fuaighe* or single harmony, the *Fuaidhghil mor*, great harmony, and the *Fuaidhghil bheag*, little harmony. These, however, do not seem to refer to the notes, though Mr. O'Halloran says they had technical terms for those, notwithstanding Walker<sup>2</sup> asserts that “the ancient Irish had certainly no musical notation.”

I have already noticed the copy made by Robert ab Huw of the book of William Penllyn. This William Penllyn is recorded among the successful candidates at an *Eisteddvôd* held at Caerwys in Flintshire in 1568, though his book is dated in the reign of Henry VIII. It contains the following passage, though in the Welsh language. “Here follow the four and twenty measures of instrumental music, all conformable to the laws of harmony, as they were settled in a congress by many professors, skilful in that science, Welsh and Irish, in the reign of Gruffydd ab Cynan, and written in books by order of both parties, and thence copied,” &c. It is not requisite to mention these, but in the same MS. are given “the five principal keys of Welsh music,” said to have been established by the same authority.<sup>3</sup> These are *Is gywair*, the low key, viz. that of C; *Crâs gywair*, the sharp key, or A; *Lleddyv gywair*, the oblique flat key, or F; *Go gywair*, the third above the key note being flat; and *Bragod gywair*, the mixed or minor key. It must be confessed that this seems far too complicated a system for so early a period, and may therefore with more probability be regarded as the improvement of a subsequent age; for most of the compositions continued, and especially the church music, to be in the key of C, which appears on the rail of the screen reversed, as is the modern practice.

This being then church music, and as I conceive as late as the time of Henry VI. or even VII., it remains to be accounted for, why the Italian invention of points and lines was not adopted by the Welsh, who, like the English, professed the Roman Catholic religion. In this investigation it is requisite to examine in a concise manner the position of the Cambrian church with regard to the papal see. Until the close of the sixth century it had steadily maintained its independence; but the supreme authority over the ecclesiastical affairs of Britain having been given by Pope Gregory to St. Augustine, that missionary attempted to exert a controlling power over the Welsh bishops.<sup>4</sup>

There was at this time a difference in the observance of the sacrament of baptism, and of the ceremony of keeping Easter; and St. Augustine considered this circumstance as affording a good opportunity to display his

<sup>1</sup> This date would sanction the inference that the Irish were indebted for them to the congress of Gruffydd ab Cynan.

<sup>2</sup> *Memoirs of the Irish Bards.*

<sup>3</sup> Carte, vol. i. pp. 223, 224.

<sup>4</sup> More on this matter will be found in the *Archæology of Wales*, vol. iii.; Pen-nant's *Tour in Wales*, p. 438, vol. i. edit. 1788; and Jones's *Relics of the Welsh Bards*, vol. i. p. 29, in the notes.

wished-for supremacy. He contrived to procure a meeting with some of the Cambrian clergy at Aust-Cliff in Gloucestershire, close to the old passage across the Severn<sup>1</sup>; but they, not being empowered to concede these points, the matter was postponed for the decision of a more general assembly. This being convened soon after, seven bishops and many learned men from the monastery of Bangor attended. St. Augustine thought to produce an effect by appearing in all the pomp of spiritual pride, and was ushered into the assembly by a singing procession, and with his banner and his cross displayed.<sup>2</sup> The British deputies, previous to the meeting, had consulted an anchorite whether they should submit to the spiritual direction of the Romish envoy, or should preserve their hitherto independence. The advice was wary and politic. "If," said he, "St. Augustine, after the example of his divine Master, conducts himself with a meek and humble spirit, observe his rules, and yield to his authority; but should he demean himself with haughtiness, and despise your modest appearance, show equal disdain for him and his councils."<sup>3</sup> The Welsh deputies, acting on this counsel, waited respectfully until the missionary had taken his seat, and when they made their appearance, he neither rose from his chair nor gave them any kind of salutation. This conduct at once decided the matter. Affronted at his arrogance and affected superiority, they firmly opposed all innovation, and told him that although he had the authority of Gregory, their doctrines had long since been sanctioned by Pope Eleutherius, and that they would yield obedience to their own archbishop at St. David's, but never submit to one whose person and language were as much unknown to them as were his sentiments and directions. St. Augustine found that his assumption of importance was ill calculated to attain his object, and therefore relaxed from his haughty bearing. He tried a more persuasive manner, but it was now too late, and therefore ineffectual. The British deputies continuing firm in their refusal, the Romish missionary displayed his angry disappointment by solemnly denouncing against them the judgment of God; predicted an impending calamity as a punishment of their disobedience; and confidently assured them (which required no great insight into futurity to do) that as they would not accept of peace with their christian brethren, they would soon have war with their pagan enemies.

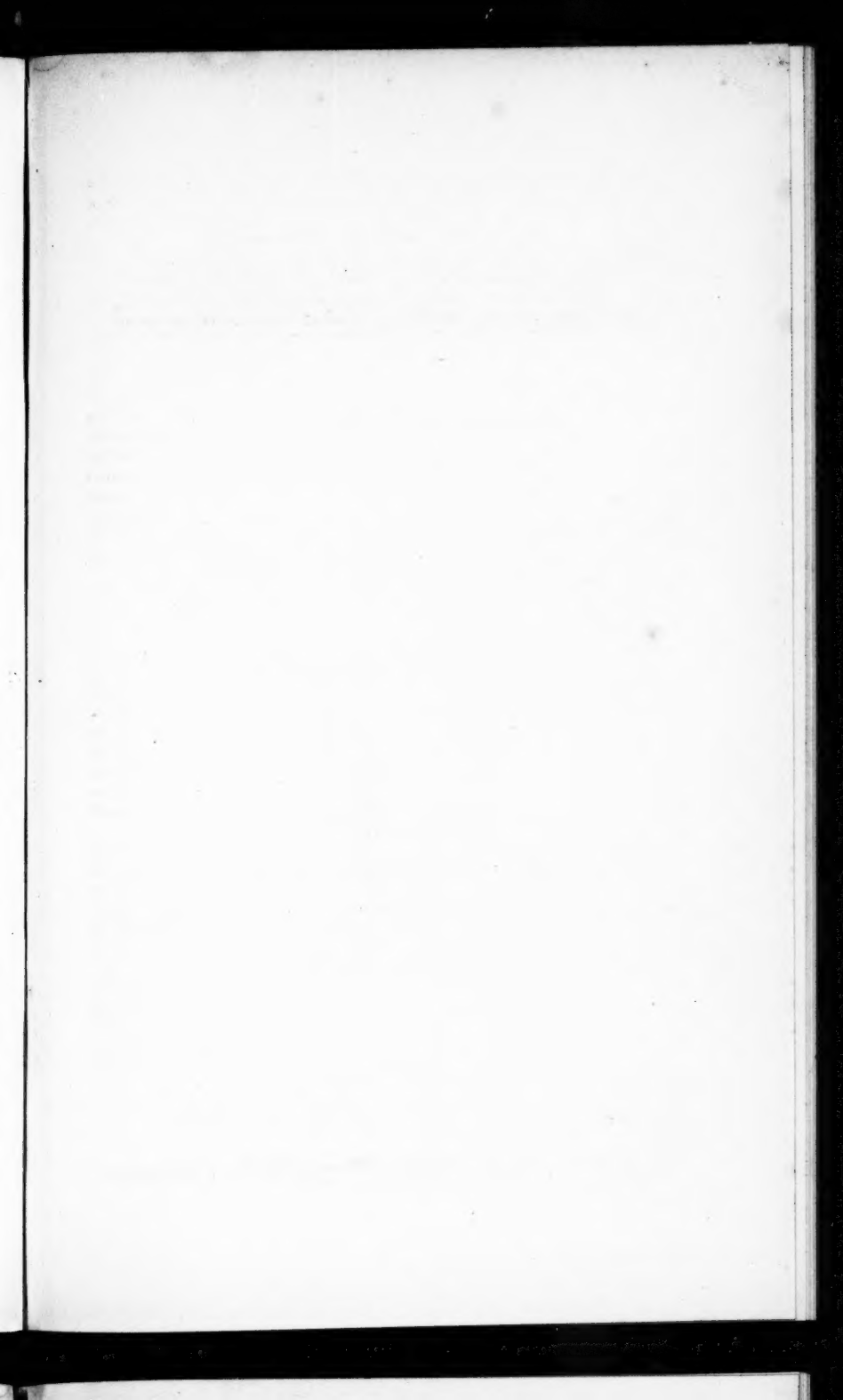
The invasion of Æthelfrid, which followed not long after, the subsequent defeat of the Welsh at the battle of Chester, and the massacre of eleven hundred and fifty<sup>4</sup> religious persons who resided in the great monastery of Bangor, were, in a superstitious age, regarded as the accomplishment of this prophecy. Still the Cambrian clergy maintained their independence; but it was perceived that their safety depended on their no longer continuing in conventual bodies, and, now that the great seminary at Bangor was destroyed, on dispersing themselves over the country. This is regarded as the origin of parishes, and the clergy took up their abodes in such small districts in the midst of their flocks, while they could more easily escape disaster. The innovating spirit of the church of Rome, though checked for a time, was not to be frustrated in its thirst for dominion. New efforts were made, which, however, only tended to produce greater vigilance and zeal in the now parochial clergy, and an animated resistance on their behalf on the part of the people.

<sup>1</sup> Verstegan's *Restitution of Decayed Intelligence*, chap. v.

<sup>2</sup> Carte's *Hist.* ut antea, and Godwin de *Præsulibus Ang.* p. 6.

<sup>3</sup> Usher's *Primordia*, chap. iii.

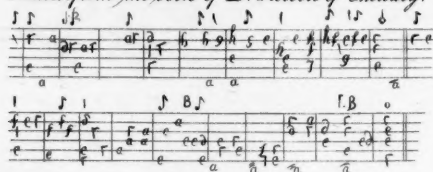
<sup>4</sup> Humphrey Lloyd, in his *Breviary*, p. 26, makes the number two thousand.



The rail reduced to one thirty second.



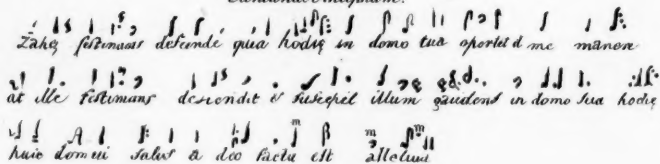
Music from the book of L. Herlost of Chelbury!



From Greek M.S. of the Evangelists  
of the 7<sup>th</sup> 8<sup>th</sup> and 9<sup>th</sup> Centuries.



Nonedictional of the 1<sup>st</sup> Century  
Cantando Antiphon.



Music from a M.S. by Guido.



Until the year 755 they preserved with great firmness their independence of the papal see; but injudiciously permitting the appointment, by the pope,<sup>1</sup> of Elbodius as archbishop of Bangor, they sapped the foundation on which they stood. After a time this prelate succeeded in inducing his clergy to adopt the Romish cycle, but the bishops of South Wales refused to comply. To enforce its acceptance the Saxons were urged to invade their country; and a battle being fought at a place called Coed Marchan, victory declared in favour of the Welsh.<sup>2</sup> What further measures were pursued it does not appear; but from the same authority we learn that in 777 the time of keeping Easter was likewise altered in South Wales. At the death of Elvod or Elbodius, in 809, the South Welsh bishops refused to acknowledge the authority of his successor, and the controversy of the celebration of Easter was again revived; and although the Welsh were ultimately compelled to surrender their ancient custom, there is strong reason to suppose that their scruples but slowly subsided into compliance.<sup>3</sup> Encroachments in other respects were made from time to time, but always much against the grain; nor was this feeling in the natives set aside by the see of St. David's falling under the jurisdiction of that of Canterbury, and by the archbishop of the latter consecrating to it a Norman named Barnard, who had been chaplain to King Henry I.<sup>4</sup> without the consent of the clergy of Wales. On the contrary, as might have been expected, it fostered the general discontent. One point is asserted<sup>5</sup> never to have been relinquished, which was the right of lawful marriage by the priesthood, they regarding the celibacy of the Romish church productive of profligacy and contrary to divine intention. We see then a kind of religious horror in adopting papal innovations; and in the instance of musical notation, if submitted to the Welsh, not only would the operation of these feelings, but the high veneration in which the institutes of Gruffydd ab Cynan were held, become powerful to prevent their departure from what was regarded as a national distinction.

It remains then only to describe the piece of antiquity that has occasioned the foregoing remarks. It is a portion of the rail of a screen, 30 inches long, and 2½ inches broad, which has been so sculptured as to exhibit a partly unfolded roll, on which appears a right hand with its forefinger pointing to the commencement of a strain of music, which is formed of characters in relief ranged in two lines, with divisions answering to our bars of music, here and there incised, the whole bordered with what carpenters call two beads and a cavetto, not an ogive moulding. Figure 1 exhibits a representation of it reduced to one-third of its real dimensions. The variety of characters used, it will be perceived, extends to nineteen, in which we may trace the letters A, e, f, g, h, i, o, P, r, s, and y, with other alphabetic marks used generally for contractions. As these characters have, occasionally, three different sizes, which, as the space was ample, were not so differently carved for want of room, they may designate variety of length, as, for example, minim, semi-breve, and breve; or, as they are of unequal number in the several bars, the shape of the character itself might designate the time.

<sup>1</sup> So says Warrington in his *History of Wales*, which, though not supported by any authority, seems most probable. Warrington gives as the date the year 726, but I have preferred that assigned by the Rev. R. Rees in his essay on the Welsh Saints.

<sup>2</sup> Brut y Tywysogion.

<sup>3</sup> See Hughes's *Howe Brit.*

<sup>4</sup> For some time previous the pall had been removed from St. David's, and from an archiepiscopacy it became a bishopric.

<sup>5</sup> Rowland's *Mona Antiq.*

Of the rails that formed the screen, not two had their sculptured parts alike. On one, there are dogs hunting animals of the chase; and, on that immediately above what was submitted for a cast, for about the length of a foot, are more musical characters like the others, but differently arranged. They are in two rows, and pointed at by two hands, one to each, but a pair; and consist, the upper one of five, and the lower of nine notes, though there are appearances of others in the former. This portion of notation, however, has suffered much from exposure.

In the hopes of rendering this communication more interesting, I requested the assistance of a highly talented musical friend, the eldest daughter of the well-known political writer the late Dr. Bisset, knowing that from her judicious discrimination, depth of reading, and general acquaintance with modern languages, I could not have called on any one more fully accomplished for the task. After considerable application, however, she felt herself compelled, for the present, to relinquish all attempts to render the characters into modern music, though she unites in my opinion that it is music. An acquaintance with Welsh manuscripts, from the tenth century downwards, enables me fearlessly to assert that the inscription is not in the Welsh language. It is hardly necessary to add, that it is not Anglo-Saxon, French, nor Latin; and, although it does not accord with the musical notation given at the end of the third volume of the *Welsh Archaeology*, yet being of an earlier age, it may be regarded as a variety. I would here guard the reader from relying on the representation given of that notation by Parry, in his publication called the *Welsh Harper*, as the letters, regarded by some as ancient British, which he has thought proper to introduce, will not be found in the authority he quoted.

My own idea is, that this inscription, if it be music, will never be deciphered, except by similar means to those used with the celebrated Rosetta stone; I mean by trying various early chants and comparing them with it, in the hopes of finding the same number of bars, and nearly the same number of notes; and, as the church was dedicated to the Virgin, it is most probable that, if ever found, it will be among the invocations to her.

Miss Bisset, from her communications with Mr. Oliphant, informs me that although in the British Museum there are musical MSS. as old as the twelfth century, there are none without lines; a fact, that while it does not invalidate, gives additional interest to the Llanvair sculpture.

On submitting this paper to the perusal of my friend Abraham Kirkmann, Esq., he has favoured me with the following observations:—"I have examined the cast with great attention, and doubt not but that you have come to the same conclusions as myself—that the inscription is vocal music; that it is part of the ordinary or particular service of that church, and intended for the general use of the congregation; that the bars do not contain equal quantities; that, at the period such music was in use, it was not possible they should do so; that, although in modern music, the sentences are made to fit the bars, yet in such music as this, the bars must have been adapted to the sentences; that time, as well as sound, was anciently demonstrated by the particular musical character, and not by the quantities contained in the bars. Hence, each bar is a sentence; each sentence contains as many syllables as notes, or nearly so; for, as a mathematical truth, being truth once, is truth for ever, so is it equally true that vocal music could only be cast by syllables; that the second and fifth sentences contain a word or syllable of the same quantity; that the third and seventh do the same; that it is highly probable, that in one or other of these cases, it may be the same word or syllable. Had your musi-

cal friend been a Catholic well acquainted with the Catholic ritual, and the offices of the Virgin in particular, I have no more doubt than I have of my own existence, that by applying with industry the rule I have pointed out, she would have been enabled to have placed her finger on the precise chant or psalm to which the music relates. Then, by turning to the same chant or psalm in music of a later character, viz., the rude square notes, it seems highly probable, that both the quantities and intonations of the notes would be obtained."

About two years and a half ago, I submitted these remarks to the Society of Antiquaries. As none of the council had turned their attention to the early alphabetic contrivance, with contractions for that purpose, they, as a body, felt indisposed to order that paper to be printed. During the intervening time to the present, several other gentlemen have studied this curious carving. One has fancied that the word "Maria" can be traced in it, and if so we must regard it as Latin; another supposes it to be Welsh, because that is a language with which he is unacquainted. Now, I venture boldly to affirm that it is not Latin, that it is not Welsh, that it is not Anglo-Saxon, and that it is not old French; and these are the only languages which would have been used in a Shropshire ecclesiastical edifice. Then what is it? for the question recurs: and, as no one has proved that I am in error, I repeat that it is a chant in alphabetic musical notation; for, though I cannot go as far as to translate this into modern notes, I have been enabled to get together since my paper was read at the Society of Antiquaries, a mass of evidence which, to my mind, completely proves my assertion.

It appears to me that now the first point I have to show is, that alphabetic musical notation was used in Wales, down to a period subsequent to the date of this church-screen.

I have already mentioned the musical manuscript copied in the time of Charles I., by a harper named Robert ab Huw, from one of the time of Henry VIII., by William Penllyn, who also professed that instrument, and shall refer to it hereafter; but Mr. Gough Nicholls kindly pointed out to me a communication made to the Editor of the Gentleman's Magazine, and published in the Number for January, 1816. This is quite to the purpose. It relates to a volume presented by the late Earl of Powis to Edward Jones, who held the appointment of bard to George Prince of Wales. This is a manuscript, on the fly-leaf of which, in the hand-writing of the celebrated Edward Lord Herbert of Cherbury, is the following:—"The Lute Booke of Edward Lord Herbert, of Cherbury and Castle Island, containing divers selected Lessons of excellent Authours in several countreys. Wherein also, are some few of my owne composition. E. Herbert." It contains eighty-nine folio leaves, very neatly ruled in staves of six lines, but instead of notes having letters distinctly written; and Mr. John F. M. Dovaston accompanied this communication with a specimen which I have copied in Fig. 2. It will be perceived that above each stave a row of modern notes are given, and beneath them are the following words:—"Courante of my owne composition, at Montgomery Castle, Aug. 10, 1628." And we are told that at the end of another composition, anterior to this, appears these:—"Pavan of the composition of mee, Edward Lord Herbert, 1627, 3<sup>to</sup> Martis, die scilicet nativitatıs," as the last word is supposed to be. Lord Herbert of Cherbury, was born in the year 1581, and died in that of 1648, therefore these were the compositions of his forty-sixth and forty-seventh years. He went to Paris in 1608, where, among other things, he perfected himself in music, which probably means musical composition. The curious MS. vo-



lume, which I have referred to in support of my assertion, was, in the year 1816, at the residence of Edward Jones's brother, Mr. Thomas Jones, of Meole-Brace, near Shrewsbury.

It will be observed that this specimen differs in its appearance from what is on the rail. This I fully grant; and, when I have called attention to the third volume of the *Archæology of Wales*, where is the music of Caine Davydd Brofwyd, i.e. "The chant of David the Prophet," you will perceive whence arises the great difficulty in any attempt at giving the true modern notes of the alphabetic notation; I mean from their differing from each other. This specimen is from the book of Mr. Penllyn, as copied by Robt. ab Huw, of Bodwigan, in the time of Charles I. Here are the alphabetic characters without the assistance of any lines. The next specimen is, from the book belonging to Rhys Jones, of Blaenau, near Dolgellau, in Merionethshire, as published in the *Myvyrian Archæology of Wales*, vol. iii.; and the antiquity of which is, probably, somewhat earlier than the last. As some kind of encouragement to those who may think it worth while to attempt to unravel this mystery, I will state that, the following, in the collection of W. Penllyn before-mentioned, will be found in modern notation, in Jones's *Relics of the Bards*. *Caniad pibau Morvydd*, "The song of Morvydd's pipes;" *Caniad Llewelyn*, "The song of Llewelyn," *Caniad Hûn Gwenllian*, "The lullaby for Gwenllian's repose;" and *Caine Davydd brofwydd*.

One point then I shall assume as proved, viz., that music was written in Wales in alphabetic notation, to so late a period as Charles I.

As the raised characters are divided by incised lines, I had suggested that these were to answer the purpose of bars; and it will be perceived that they are made to resemble lances, sometimes pointed upwards, and sometimes downwards. Now, I am ready to allow, had it been advanced against me as an argument, that inscriptions, especially monumental ones, have often divisions between their words of a fanciful character; but as such divisions occur constantly in modern music where they are termed "bars," why, if this be music, may not these be so? Some have asserted that bars were not used in ancient musical notation. This assertion assumes great latitude. For the sake of perspicuity, the objector ought to have said at what period his idea of ancient music terminates. But it will be found not altogether true, though generally the case. In the *chanson du Roi de Navarre*, given by Dr. Burney, at p. 300 of his second volume, as written on four lines, there are ten bars. This king was Thibaut, who lived in the first half of the thirteenth century; and the *chanson* is from a MS. which belonged to Madame de la Valliere, and is in the square Gregorian notes on four lines. The flats and sharps are not marked, but left to the sagacity of the performer to discover. I do not feel myself called on to show that this exemplar is of the time of Thibault, king of Navarre, though that may be the case, as long as the use of bars is demonstrated to have been known in the latter part of the fifteenth century, the earliest date which can be assigned to the rail, and which is evident from the four lines, and the Gregorian notes. The number of bars then is ten. In the first, we have eight notes; in the second, seven; in the third, eight; in the fourth, seven; in the fifth, seven; in the sixth, ten, because three occur together, and two together; in the seventh, a similar number, and from the same cause; in the eighth, ten, two together occurring twice; in the ninth, nine, two together occurring but once; and, in the tenth, ten, once three being together, and once two together. Dr. Burney has put this *chanson* into modern music, four crotchets in a bar, but the number of his bars amounts to eighteen.

Here then, are two more points gained; not only that bars were used in music in the latter part of the fifteenth century, but that the number of notes in each was unequal, as in the case of the screen rail.

Now, my conjecture as to the cause of the different sizes of the alphabetic notes was wrong, as far as intended to show duration. From a Greek specimen in Boethius, who died in 526, cited by Dr. Burney, they appear to announce different octaves; so, although I did not hit upon the object really intended, I am borne out in their being so formed, designedly.

It will next be requisite to go back to an early period for specimens of alphabetic musical notation, where lines are not at all used, in order to see whether the characters bear any resemblance to those on the rail. The papers of Padre Martini, who was an Abate, and who seems to have travelled on purpose to collect various specimens of music, were inspected by Dr. Burney; and there he found fourteen musical characters of the seventh, eighth, and ninth centuries, which that assiduous compiler had copied from Greek MSS. of the Evangelists, written in capitals. They are to be found in Fig. 3. Though not precisely the same as those for which I am contending, it cannot be denied that they bear a strong resemblance, and it may be that the Abate did not write down the actual letters, having got these fourteen from several manuscripts, regarding these forms alone as curious. Among them, however, are the commas, which only differ from those on the rail by the latter being pierced.

Now, we have two specimens of the tenth century, which, owing to the care and assiduity of my late talented friend Mr. John Gage, have been published in the twenty-fourth and twenty-fifth volumes of the *Archæologia*, from a Benedictional or Pontifical, preserved at Rouen. These are copied in the plate. In the latter, besides the contractions, we have the letters A, d, e, f, i, m, and n, that is seven, while on the rail are eleven, and the rest of the marks bear a strong resemblance to those of the latter. In the library of Hereford cathedral, is a manuscript Antiphonar for the use of Hereford in the year 1260. This has the Guidonian notes; but, on a fly-leaf, is a chant occupying both sides, and not of later date than the early part of the thirteenth century.

I shall close these authorities with a specimen from a MS. by Guido in the possession of the Padre Martini, and which he has given in his curious *Storia della Musica*. It will be seen in Fig. 5. This affords us the music, not only in the alphabetic notation, but in notes on four lines, the invention of Guido himself.

I hope it will be remembered that all I have undertaken to show is that the carving on the rail of the church at Llanvair Waterdine is music and not language, and I trust the proofs I have now brought forward are sufficient to establish that fact.

Guido Aretini composed in 1024 a scale conformable to the Greek system, adding a few sounds above, and afterwards one below. Having adopted four lines, he put one mark on the lowest, a second on the space above, a third on the next line, alternately going upwards till he reached the fourth, which he left untouched. Calling to mind the hymn to St. John the Baptist, written by Paulus Diaconus, who lived about the year 774, he chose to call the notes of this scale by the first syllables of each hemistich, thus:

Ut queant laxis	Resonare fibris
Mira gestorum	Famula tuorum
Solve polluti	Labii reatum
	Sancte Johannes.

Hence they became Ut, Re, Mi, Fa, Sol, La; and as they were a regular series of sounds ascending, he put to them from the old alphabetic notation the letters A, B, C, D, E, and F. Next choosing to have a note below the ancient system, he thought proper to place for it the Greek letter for G, which is termed Gamma, whence, as our word alphabet is formed by the combination of the two first letters of that language, so was this scale named from Gamma and Ut, for the sake of euphony Gamut, a name which it still retains. The authority for this is the *Micrologus* of Guido himself. It is mentioned also by Menage and Pancirolli, but not in so distinct a manner.

SAMUEL R. MEYRICK.

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## ON CERTAIN PECULIARITIES OBSERVABLE IN SOME OF THE EARLY MONUMENTAL EFFIGIES IN WALES.

### PART II.

HAVING, in the former part of this Paper, confined my remarks to full length effigies, I shall now proceed to those which contain effigies only of the upper part of the body, or of the head alone.

This class of monuments was placed by Maurice Johnson, of Spalding, the author of a treatise upon our ancient monuments, quoted by Gough, in his third section; the first or earliest being considered the plain coped stones; the second those with plain or floriated crosses, in basso or alto relievo; and the third those with effigies either entire or partial. The arrangement, as to the priority of date of the simply *crossed* stones over the effigial ones, may perhaps be questioned. Certainly in Wales many crossed stones are of a comparatively recent date, and much subsequent to some of the effigial tomb stones noticed in the previous part of this Paper.

As these partial effigies are rare, both in England and Wales, it may be worth while to enumerate such as have fallen under my notice in both countries.

Only one such effigy is given by Stothard, (in his *Monumental Effigies*) namely that of Sir William Staunton, in Staunton church, Notts, which he describes as "somewhat fanciful." It appears intended to represent him lying in his coffin, the lid of which is cut away, to shew the figure as far as the elbows, and the feet to the ancles; on the centre of the stone are his helmet and shield; the hands are elevated

on the breast, in prayer. Gough (*Sepulchral Monuments*) has represented one semi-effigy, being the incised tomb-stone of Joan Disney, in Norton Disney church, Lincoln, (plate iv. fig. 9) in which the head, shoulders, and arms only are represented; the hands in prayer, the figure lying beneath a gothic arch, ornamented above with shields, and beneath the figure is a cross fleury, resting on a dog. Another, being the highly interesting tomb-stone of Æthelmar, or Aymer de Valence, bishop of Winchester, who died in 1281, preserved in Winchester cathedral, is figured by the Messrs. Hollis, (vol. iv. pl. 2); it is a semi-effigy, enclosed within an ornamented oval compartment, pointed at each end; within the upper part of which is sculptured a trefoil arch. On the right side of it rests the foliated head of the crozier of the bishop, the staff of which rests between his left arm and body; the two hands lying on the breast appear to hold a chalice; the lower half of the figure is cut off, the body resting upon a shield with plain cross bars, which fills up the lower half of the oval. In Mr. Wright's *Archæological Album* two grave-stones, containing these incomplete effigies, are represented from the church yard of Silchester. One contains only the head of a lady in a depressed quatrefoil compartment; the other contains two busts, probably those of a man and his wife, placed above a cross fleury. These are assigned to the thirteenth century, this incomplete kind of effigy being supposed to be somewhat earlier than the more complete sculptured figures. The observations which I have collected on this subject do not, however, warrant our adopting this principle of priority. In the church yard of Bitton, near Bath, is a more remarkable example, somewhat analogous, in fact, to the tomb of Jorwerth Sulien, described in the former part of this Paper. It is the cross-legged figure of Sir John de Bytton, of the close of the thirteenth century, the head and hands being executed in low relief, whilst the remainder of the figure is merely represented by incised lines. In the chapel of Merton college, Oxford, is a stone on which is incised a cross fleury, within the head of which is represented the bust of Richard Camsall, professor of Divinity, (Gough, ii. pl. vii. fig. 2); and in Dorchester church, Oxford, is a stone bearing two crosses fleury, over the top of which are incisions for two busts, the brasses of which have been abstracted, (ibid, pl. vi. fig 7). Pennant has noticed the monu-

ments within the walls of Lichfield cathedral "of a most frugal nature, having no appearance of any part of the body but the head and feet," (*Journey from Chester*, p. 108). Other semi-effigies, sculptured in low relief, at Billesford, Leicester; Brandon, Suffolk; Appleby, Westmoreland; and Thurleston, Leicester, are given by Gough, vol. ii. pl. iv.

None of these English tomb-stones, however, equal in interest the elegant slab represented in the frontispiece of our previous number, being the tomb-stone of Joan, princess of North Wales, daughter of king John. This stone is now preserved in the park of Sir R. Bulkeley, at Baron Hill, near Beaumarais, having been originally at the neighbouring monastery of Llanvaes, founded by Llewelyn ap Jorwerth, Prince of Wales, whose consort Joan, a natural daughter of king John, is represented upon it. At the dissolution of the monastery it was removed from its present situation, and at the commencement of the present century was found, face downwards, in a ditch near Llanvaes, the stone coffin which it had covered being used as a watering-trough. It is six feet long, three inches thick, the carving being still quite sharp. It is peculiar for the head dress and ornament of the neck, and especially for having the hands lying open upon the breast; the lower part is entirely filled with beautiful foliated branches, exactly corresponding in style with the illuminated manuscripts of the period. The lower part of the stem is seized by the mouth of a winged dragon. It was this princess who was engaged, according to tradition, in a romantic but tragical intrigue with William de Braose, in 1229,<sup>1</sup> who had been taken prisoner by Llewelyn at the siege of Montgomery. She appears, however, subsequently to have regained the affections of Llewelyn, who erected the monastery at Llanvaes over her remains, and which was consecrated in 1240.

The accompanying figure represents one of three tombs in the church-yard of Llanfihangel Aber Cowin, Caermarthen-shire, near St. Clears, which are affirmed to be the sepulchres of certain holy palmers, who wandered thither in poverty and distress, and about to perish for want, slew each other, the last survivor burying himself in one of the graves which they had prepared, and pulling the stone over, left it

<sup>1</sup> Can the relationship of this ill-fated individual be traced to the bishop William de Brewsa, or Braose, whose tomb-stone is represented in p. 233?

ill adjusted in an oblique posture. One of these stones is said to be the grave of a mason, the stone being perforated with a hole; its upper half contains a figure of the head, neck, and crossed arms of a man having a cross sculptured on the breast, and with the feet visible at the bottom of the stone; the second has the upper part similar, but the part

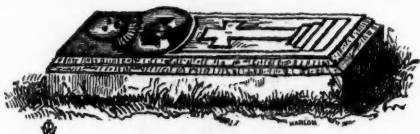


Tomb at Aber Cowin.

below the crossed hand is covered with a lattice-like ornament, and the feet are not represented. This is said to cover a glazier; and the third, which is coped, has merely certain cord-like mouldings, with a cross at the head, and is referred to a rope-maker. The sanctity of these pilgrims, the natives affirm, keeps the peninsular of Llanfihangel parish free from serpents, toads, or venomous reptiles, the exception being when the tomb-stones are overrun with weeds; two similar memorials, one coffin-shaped, the other bearing a head, cross, &c., lie a few yards further to the south.

On opening the middle grave, there was found at the depth of four feet, a sort of kistvaen, composed of six slabs of stone, arranged in the shape of an ordinary coffin, two more slabs formed a top and a bottom for the sepulchral

chest. In it were found some small bones of a youth or female, and half a dozen shells, each about the size of the palm of the hand, by description precisely corresponding to the cockle-shells of pilgrims, thus evidently proving the graves to be those of persons under a vow of pilgrimage, performed by, or attributed to, them. I apprehend these graves may be referred to the fifteenth century.



Tomb at Llanvihangel.

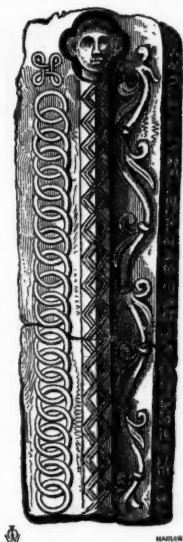
The next figure contains a representation of a low altar tomb at the east end of the church of Llanvihangel, between Cowbridge and Llantwit major, Glamorganshire. It consists of an effigy of the upper part of a small figure, with a ruff round the neck, and the hands elevated in prayer over the breast; the lower part of the figure being replaced by a Calvary cross. Around the latter is a row of letters inscribed: **+ DEVS RESIPIT ANIMOS: . . . ORVM IN MISERICORDIAM.** Outside of which on three sides of the stone runs the following inscription in double lines: **+ HEARE LYETHE IN GRAVE THE BODYE OF GRIFFITHE GRANTE SONE TO RICHARD GRANT AND MARGET VETRFIS A . . . . DECEASED THE 4 DAYE OF MAY ANNO DOMINI 1591.** This is, I suppose, one of the latest instances which can be adduced of this kind of tomb stones.

The very rude effigy of Meredith Iorwerth, of which I have given a figure in the first volume of this work, p. 444, may also be here noticed, as well as the effigies at Rhuddlan, published in the last number of this work by the Rev. H. L. Jones, pp. 252 and 253, which I apprehend were originally laid on the ground, and not built into the wall as they appear to be at present; or is the Rhuddlan church effigy analogous to the Shakspeare bust at Stratford-on-Avon, and intended to represent a living person at his devotions?

Many of these partial effigies are however merely confined to the figure of the head, in greater or less relief. One of the most singular, and perhaps the earliest of these specimens,



is a grave-stone preserved in the church of Llantwit, represented in the annexed figure. This is a coped stone, having along the centre or ridge a row of fifteen lozenge-shaped



Tomb at Llantwit.

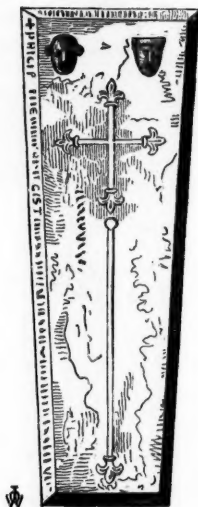
compartments, terminating above in a quatrefoil impression, within which is a bare head with large ears and shut eyes; on the left hand side of the stone is a series of twenty-one interlaced rings, above which is a ribbon knot; on the right side is a slight arabesque foliated ornament, and on the edge of the stone is the following inscription:

“NE PETRA CALCETUR QUE SUB JACET ISTA TUETUR.”

From the style of this inscription, and the form of the letter, it must, I apprehend, be assigned to the thirteenth century. Strange (*Archæologia*, vi. p. 24. pl. 3. fig. 4) and Donovan, (*Tour in South Wales*, p. 353,) as well as Camden, have figured this tomb-stone, but have made sad havoc with the inscription, although it is very legible.

On the floor of the north aisle of Landaff cathedral is a grave-stone, represented in the annexed engraving, containing two heads, which appear to be those of a male and

female, the latter in a square topped cap of the fifteenth century; the remainder of the stone is occupied by a cross with nearly equal arms, connected by fleurs-de-lys, the lower



Tomb at Llandaff.

arm resting on the top of a staff, which terminates at the bottom in another fleur-de-lys. Around the edge of the stone is an inscription, the letters of which are so clogged with dirt that I was not able to make it out. It commences with + PHILIP..... GIST..... It extends round the four edges of the stone, the face of which has also a word or two on the left hand side of the cross. As this stone is not noticed in Browne Willis's Survey of the cathedral, it merits attention.

G. Grant Francis, Esq., of Swansea, has favoured us with a sketch of a tomb-stone dug up on the north side of Kidwelly church, on the 7th August, 1846, which is here represented. It is six feet long, two feet two inches wide at top, and about eighteen inches at the foot; it merely bears the figure of a female head, judging from the head dress, with an inscription which is much defaced: the words, . . . YSOV DE DO..... [GIS]T ICI, being all that can be decyphered.



Tomb at Kidwelly.

In Penally church, Pembrokeshire, there is an altar tomb, having on it two heads a little raised, and a cross below, much defaced, with a marginal inscription to "William de Raynoor et Isemay sa femme." And in Newport church, Pembroke, is a grave-stone raised a little from the floor, having a head embossed on it, much defaced, with a cross fleury the whole length of the stone.<sup>1</sup>

J. O. WESTWOOD.

## MONA MEDIÆVA.

### No. VIII.

LLANSADWRN. Hafodty Rhydderch in this parish is the name of an ancient residence, apparently of some member of the Bulkeley family, to the representative of which it still belongs. It is now tenanted by a farmer: but from its former size (for a large portion of it was pulled down not many

<sup>1</sup> The sarcophagus ascribed to Archbishop Theobald (A. D. 1161,) in Canterbury cathedral, has the lid ornamented with a number of heads in very high relief. These are, however, more probably heads of saints, than portraits of persons then recently deceased. *Pictorial Hist. of England*, vol. i. p. 631.

years since) and from various architectural features still remaining, its former importance may be easily divined. The principal room remaining appears to have been the hall. It is entered by two doorways with rather acutely pointed heads, but without any decorations. The principals of the ancient roof still remain; they are of king-post construction, and the arches under the tie-beams are enriched with sculpture both at the crown and the spring. The fireplace is a good specimen of the comfort of former days. It is formed in an obtusely pointed Tudor arch, nine feet six inches wide by five feet six inches high to the crown of the arch. The spandrels are foliated; and the hollowed moulding of the arch bears a motto with heraldic devices belonging to the Bulkeley family. The motto is,

SI DEUS NOBISCUM QUIS CONTRA NOS

which also occurs, in English, on one of the windows of their old residence in the town of Beaumarais. In the present instance the words, which are of the time of Henry VII., are separated each from the other by crests, viz., a bull's head, a stag's head, and a Saxon's, or else a Saracen's head. The label above the arch rests on one side upon a bull's head, on the other upon a man's head, wreathed; while above the label in the centre is a shield of arms, the bearings of which are now totally effaced. In the hollowed moulding of the label occur the word *Amen* and the Bulkeley crests. The whole is so covered up with red paint and whitewash as to be, in part, difficult to decipher: and yet it is worthy of being completely restored, as one of the best specimens of domestic architecture extant in this island.

LLANDDONA. The church of this parish consists of a nave, chancel, transepts, and a chapel on the southern side of the nave: all these parts of an ecclesiastical edifice being here found in a building, the total dimensions of which are small. The internal length of the nave, is 31 feet 6 inches; and, of the chancel, measured across and including the transepts, 23 feet 10 inches: the width is only 12 feet. The transepts, or cross chapels, are each 12 feet 9 inches, from north to south; and 14 feet 9 inches from east to west. The southern chapel, or aisle, belongs to the Bulkeley family, and runs nearly the whole length of the nave, communicating both with it and the southern transept; but is only 11 feet broad.

The internal condition of this building was wretched in the extreme until the year 1846, when it was put into a state of creditable repair by the exertions of the Rev. Dr. Owen, the rural dean of the district. The nave has been lengthened at some early period, as may be inferred from a break in the wall and a step in the ground, a little to the west of the cross. It is entered by a low door-way in the western wall, over which is a plain and single bell-gable. On the northern side is another door-way, under a porch: but there are no other apertures for light in this portion of the building. The character of its architecture, as of nearly all the rest of the edifice, is Early Perpendicular. The font stands against a pier separating the southern aisle, or chapel, a plain octagonal basin, on two steps; and at the eastern end of the nave, a light screen with plain uprights, not older than the sixteenth century, divided it from the cross part of the church. This is now removed. In the outer wall of the nave, on the northern side, is a stone, with a zig-zag or chevron pattern on it, being a relic of a much older building, replaced in the fifteenth century by the present one. The northern chapel contains a two-light pointed window without foliations, of rude workmanship, and almost of Decorated design. The chancel has a square-headed window of the sixteenth century, of three lights, not foliated nor labelled, and having the date 1593 on a stone in the wall above. There is also a small loop in the wall south of the altar. The southern transept and aisle, have each a single window. The gables were all capped by crosses, but only that on the northern one remains.

The situation of this church on the shore of the Traeth Coch, and in a sequestered nook overhung by high hills, is worthy of notice. It is under the invocation of St. Dona, who flourished in the seventh century. "His wake," says Professor Rees, "is on November 1." The church is built very nearly due east and west.

In this parish is an old house now tenanted by a farmer, called Cremlyn Mynach, or Uchaf. It appears, from a square-headed window of two lights, pointed, but not foliated, to have been a gentleman's residence in the sixteenth century; but this is the only trace of its former importance now remaining.

LLANIESTIN. The parochial church of this rectory is one of

the plainest in Mona, but contains two treasures. It stands E.N.E. and W.S.W.; consists of a nave or single aisle, 43 feet 6 inches in length, by 19 feet 6 inches wide, at the western end, but only 18 feet 2 inches, at the eastern. On the southern side is a chapel, 20 feet 6 inches from east to west, and 18 feet from north to south. The nave is entered by a porch on the southern side; its western wall is capped by a single bell-gable with a concave curve above, without any coping stones; in the northern wall is a two-light window; and in the eastern, is a pointed one of three lights, cinque-foliated, with flowing tracery above, of the same design and date as that at Llanidan. The general character of the building is the Early Perpendicular style of the fifteenth century. The gables have had canopied terminations, and crosses; the latter being now destroyed. The windows in the southern chapel are square-headed, of the seventeenth century. At the western end of the nave stands a remarkably curious font; views of the southern, eastern and northern sides are given here. Its date is probably of the twelfth century; and, like many other fonts in this island, it must have belonged to an older edifice, now destroyed. The dimensions are twenty-three inches by twenty-one and a half inches; eighteen inches high outside; and nine inches deep inside, with a central drain.

In front of the altar used to stand, on a raised mass of masonry, the sculptured slab of which an engraving is appended. (*See frontispiece.*) It commemorates the saint after whom the church is named, Iestin or Iestyn ab Geraint, son of the saint mentioned above at Pentraeth, who flourished in the ninth century. The slab, for better preservation, has been removed and placed vertically in the wall. It was first brought into notice by Rowlands, and Daines Barrington, the latter of whom published the inscription correctly: it was rather more perfect at that period than it now is.

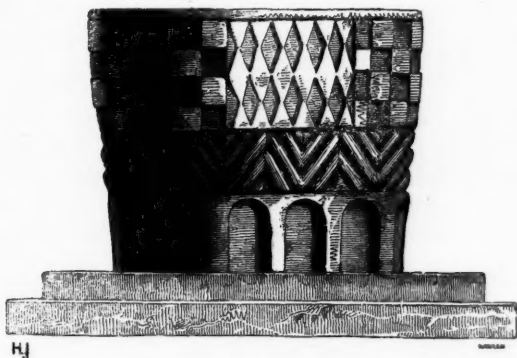
HIC JACET SANCTUS YESTINUS CUI  
GWENLLIAN FILIA MADOC ET GRYFFYT AP  
GWILYM, OPTULIT IN OBLACOEM  
ISTAM IMAGINEM P. SALUTE ANIMARUM S.

The form of the A used in this inscription approaches so closely to that of the M, that it may, at first, mislead the casual reader. The first letter occurring after CUI is rather

doubtful. The slab is in low relief; is in good preservation; and is of the fourteenth century. The engraving has been carefully reduced from several rubbings by H. Shaw, Esq. There are few monumental effigies in Wales of a higher antiquarian value than this.



Font at Llaniestin, N.E. view.



Font at Llaniestin, S. view.

**LLANGOED.** This is a chapelry dependant on Llaniestin: it contains a small and rather irregular church of the Perpendicular and later periods. This building seems to have been originally of the crossed form; but the northern transept or chapel, has been extended towards the east, and now extends beyond the chancel; so as to make the plan of the



church rather anomalous. The external length of the nave on the southern side, is twenty-five feet two inches; but on the northern, thirty-two feet three inches: its width is eighteen feet six inches. The southern chapel is twenty-one feet four inches from east to west, and twenty-one feet from north to south. The northern one is nineteen feet ten inches from east to west, and eighteen feet six inches from north to south. The chancel is fifteen feet six inches broad, and projects three feet from the south transept towards the east; but the northern chapel stretches beyond it again one foot six inches. The total interior length is forty-four feet. The western end has a single bell-gable: and there are doors, without porches, both in the northern and southern walls of the nave, with a small window in either wall. The font, a small circular basin, and a relic of an older church, stands at the western end of the nave, above it being a singing gallery. The southern transept has two square-headed Perpendicular windows of two lights, pointed and trifoliated under labels. The northern chapel contains two square-headed windows of three round-headed lights, without foliations, and without labels, of the time of James I. Over the northern window is a stone, bearing

1 6 1 2

R. H. W.

S.

The eastern window of the chancel is of the same kind and period, and has over it a stone, with the letters

I H S

1 6 1 3.

Over a doorway in the eastern wall of the northern chapel, the key stone has engraved on it the letters

M I

E

The walls are about nine feet high: and the gables have all been crossed, but only that on the eastern one remains. The pulpit is curious, being similar in form to, though less elaborate in design than, a similar one, to be hereafter described, at Llanfihangel Tyn Sylwy.

In the east window of the southern chapel, occurs the fol-

lowing shield in glass, viz., a chevron between three stags' heads, two and one. In the northern window of the northern chapel or transept, is a shield bearing perpale (1) a chevron between two fleurs de lys, (Whyte of Friars); (2) a chevron between three mullets, (Jones): and also another shield, bearing perpale (1) on a bend, three leopards heads; (2) on a chevron, three mullets, (Jones.)

The church is under the invocation of St. Cawrdaf, and St. Tangwn, of whom Professor Rees makes mention in the following words:—

“Cawrdaf, the son of Caradog Fraichfras of the line of Coel, succeeded his father as sovereign of Brecknockshire, and is distinguished in the Triads for his extensive influence, for whenever he went to battle the whole population of the country attended at his summons. He is said to have embraced a religious life in the college of Illtyd; and Llangoed, a chapel subordinate to Llaniestyn, Anglesey, is dedicated to him in conjunction with his brother Tangwn. It has been suggested that the name of Llanwrda, Carmarthenshire, is derived from Cawrdaf, though the more obvious meaning of the word is ‘the church of the holy man,’ without intending to describe any particular saint. The festival of St. Cawrdaf is Dec. 5; while the wake of Llanwrda depends upon Nov. 12, or All Saints’ Day, Old Style.”

The festival of Llangoed is on the 15th of December: and the orientation is a little to the north of east.

H. L. J.

## CYMMER ABBEY.

*(Additional particulars.)*

THE following is a note taken from a record amongst the muniments of the late Audit Office, for Wales:—“Lease from Lewis, Abbot of Kymmer, and his Convent, to Llewelyn ap David Powis, and Dyddyn verch Llewelyn ap David, his wife, of a tenement in Redcrewe, (in the parish of Llanegryn) called Pant Kynernth, dated 6 June, 1521.” This person was probably some relation to the John Powis in whose hands we afterwards find the abbey. In Turner’s Henry VIII., a person of the latter name is stated to have been attached to King Henry the Eighth’s household?

"The late Monastery of Kymmer granted to John Powes, gent., by King Edward the Sixth, upon the 19th of April, in the fourth year of his reign, to hold in farm, to him, the said John Powes and his assigns, from Michaelmas next following, for a term of fifty years; rendering therefor thirty pounds, six shillings, doubtless, per annum."

*From a roll of Ministers' Accounts for the County of Merioneth, for the year ending at Michaelmas, 2 Queen Elizabeth; in the Branch Record Office, Carlton Ride — Rev. Joseph Hunter's department.*

"King Edward the Sixth, by letters patent dated 6th of April, sixth of his reign, leases to his beloved sergeant (serviens) Lewis Owen, Esq., and Richard Nanney, gentleman, three [sic] tennements, known by the names of Brynbedwyn, Esgairgawr, Tythin Llittewyn, and Tythyn yr Allt dduely, in the parish of Dolgelly, parcel of the lands and possessions of the late dissolved Monastery of Kymmer; and one tenement in the ville of Nanney called Pant liuvoage, to the same Monastery belonging. To have and to hold the aforesaid lands to the said Lewis Owen, and Richard Nanney, for the term of twenty-one years, from the Feast of the Annunciation of the Blessed Virgin, last past, excepting only all woods and underwoods growing upon the same."

*From an old paper endorsed "A Note of certain thinges in Mr. John Farnham's letters patent."*

It would appear from a bad print of Vanner (Kymmer) published by Buck, in 1742, that there can be little doubt of there having been a south transept to the abbey church. Upon referring to the print it may, with tolerable certainty, be inferred that the present wall, where this transept would have stood, is not old: and the plan, as given in No. IV. of the *Archæologia Cambrensis*, should be so far corrected.

W. W. E. W.

The boundaries of the abbey estates, as mentioned in the charter of Llewelyn ap Iorwerth, are to be traced on the Ordnance Maps.

J. J.

[Can any of our Merionethshire correspondents furnish us with information as to the derivation of the names CYMMER and VANNER? — EDD. ARCH. CAMB.]

## ON THE CHURCH, ETC., AT PILLETH, RADNORSHIRE.

THE church of Pilleth lies equidistant from Presteign and Knighton four miles, and a little on the Welsh side of the earth-work called Offa's Dyke. It is situated on a slight eminence, close to the base of a hill which overlooks the adjoining sequestered vale, through which flows the river Lugg. The church, which is of decorated character, is dedicated to St. Mary.

It consists of a nave with one centre aisle, chancel, a tower at the west end, and a south porch; and the church is fifty-five feet long, by twenty-one feet wide, externally. There is an octagon Perpendicular font having a circular bowl, in the west end, the material being common sandstone. Most of the original benches are still remaining; but two or three unsightly pews much disfigure the edifice, and ought to be removed. The nave has a fine square-pannelled wooden roof in tolerable preservation, with well carved principals. The interior of the side walls of the nave is not carried up to the roof, but the spaces are occupied by a series of good carved pannelling about sixteen inches by twelve inches, the mouldings being of the same character as those of the roof; and the simple carving of the wall-plates is effective. A few of the side-pannels fortunately remain in the frame-work; and the whole when entire must, with the roof, have produced a rich effect. The screen between the chancel and nave has two wickets or doors, one on each side of the central entrance into the former, and which is not of common occurrence. In the north and south walls of the chancel are two plain decorated windows of two lights each; but the eastern end is disfigured by a square wooden-frame window, of about a century old. Many of such abominations in different churches are now ready to tumble out; and in every case care should be taken to replace the same with windows in character with the edifice. It also contains a small piscina, and the old parish chest made out of a single piece of timber. An ancient sword and a pair of spurs are suspended against the north wall, and within recollection, some ancient armour occupied the opposite one. There are also three mural tablets, and several inscribed slabs on the floor.

The chancel has been despoiled of its interior roof; and some late repairs have much destroyed its proportions. The nave is lighted by an unsightly wooden sash window in the south wall; and the doorway has a plain pointed arch. The tower, which contains one bell, is entered from the south end of the nave; and the upper part has been injured by the roots of trees, which have injudiciously been allowed to grow in the walls, apparently for a long period. Too much attention cannot be paid in preventing similar substances from creeping into the walls of ecclesiastical edifices, and, where the protective and beautiful ivy is encouraged, any crevices should be carefully stopped. The church-yard contains a few tombs and head stones; but the funerals do not average more than two in a year, and the other solemnities are in proportion, this parish being one of the smallest in the Principality. In digging out graves here, great quantities of human bones are always discovered; and it is conceived there can be but little doubt of this having been the resting-place of many of those, who fell in the severe conflict hereafter noticed.

The adjoining mansion of brick, of the Elizabethan period, now occupied by a farmer, is interesting.

What gives most celebrity to this parish is the battle fought therein on June 22, 1402, between Sir Edmund Mortimer, uncle to the young Earl of March, afterwards Edward IV., and Owen Glyndwr, wherein the former was defeated, and taken prisoner by Glyndwr himself, after a hard personal rencounter, leaving 1,100 of his men slaughtered on the field. Mortimer afterwards married Glyndwr's daughter, and entered into the league with him, Percy, and Douglas. The battle is said to have commenced on a hill called Bryn Glas, which lies a little distance from the church, and to have raged into the peaceful valley below. Mortimer had hastily collected his tenants and retainers against Glyndwr, who had in his progress devastated the monastery of Cwmhir, and the town and castle of Radnor; and it was of great importance to check, if possible, the further march of fire and sword, the castle of Wigmore being only twelve miles distant from Pilleth. The great dramatist, in his Henry IV., alludes to this battle, the news of which, coupled with unfavourable reports from the north, reaching the council at the same time, but which afterwards turned out to

be untrue, had the effect of putting off the intended crusade.

*King Henry.*—It seems, then, that the tidings of this broil  
Brake off our business for the Holy Land.

*Westmoreland.*—This match'd with other, did, my gracious lord.

The personal combat between Mortimer and Glyndwr is finely depicted in the lines put into the mouth of Hotspur in his defence of Mortimer to the King:—

In single opposition hand to hand,  
He did confound the best part of an hour  
In changing hardiment with great Glendower.

Shakspeare has taken the liberty of changing the scene from the banks of the meandering Lugg, to those of the distant Severn. There are circular intrenchments in that part of the vale bordering on the river, and tradition says these were occupied by Mortimer's forces previous to the engagement. The charge made by Shakspeare against "those Welsh women" is somewhat singular, and open to doubt. It must be recollected that the powerful family of Mortimer had great possessions in the Marches and in Radnorshire, and that, consequently, this battle took place in a friendly district. If the reported atrocities on the bodies of the slain really took place, the same were, most probably, committed by some women-followers of Glyndwr's forces. "That great magician damn'd Glendower" was evidently no favourite with Shakspeare, and he may, perhaps, have willingly taken up any popular calumny against him; but, at this distance of time, it must be difficult to decide on the subject. The battle of Pilleth was one of considerable interest, and the fine creations of the dramatist have rendered the spot truly classic ground. A small subscription would suffice to erect a pedestal thereon with a suitable inscription; and thereby the gratitude of future antiquaries would be ensured.

Apathy in matters connected with the past, is frequently found to exist; and the writer begs to conclude with a quotation from the works of a veteran living architectural antiquary:—"Every castle, abbey, cathedral, fine church, and old mansion, is a monument and memento of a former age, and of former persons; they are so many indexes to memorable events,—to heroes, statesmen, patriots, and philosophers. Architectural antiquities are objects and evidences of incalculable value and interest; whilst standing—however mutilated—they are indications of the vicissitudes and

fluctuations of civilized society; they show man in his domestic economy, and in his historical relations. The person, therefore, who protects one fine work of antiquity, is entitled to the applause of his contemporaries, and of posterity; he who destroys, or heedlessly neglects it, deserves the reprobation of the civilized world."

Knighton. September 1st, 1847.

EVAN WILLIAMS.

### LLANTHONY PRIORY.

The following elegant sonnet on the ruins of Llanthony, although published some years ago in a periodical not connected with Archæology, we are glad to lay before our readers; not only on account of its own merit, but also that it may serve as an excuse, could any excuse be needed, for presenting them with the beautiful view of the Priory appended to it. This view forms the principal illustration of the account of Llanthony, which the Rev. G. Roberts has reprinted from our work, and has published, with considerable additions, in a separate form. The sonnet, the engraving, and the work, we recommend equally to the notice of our readers.

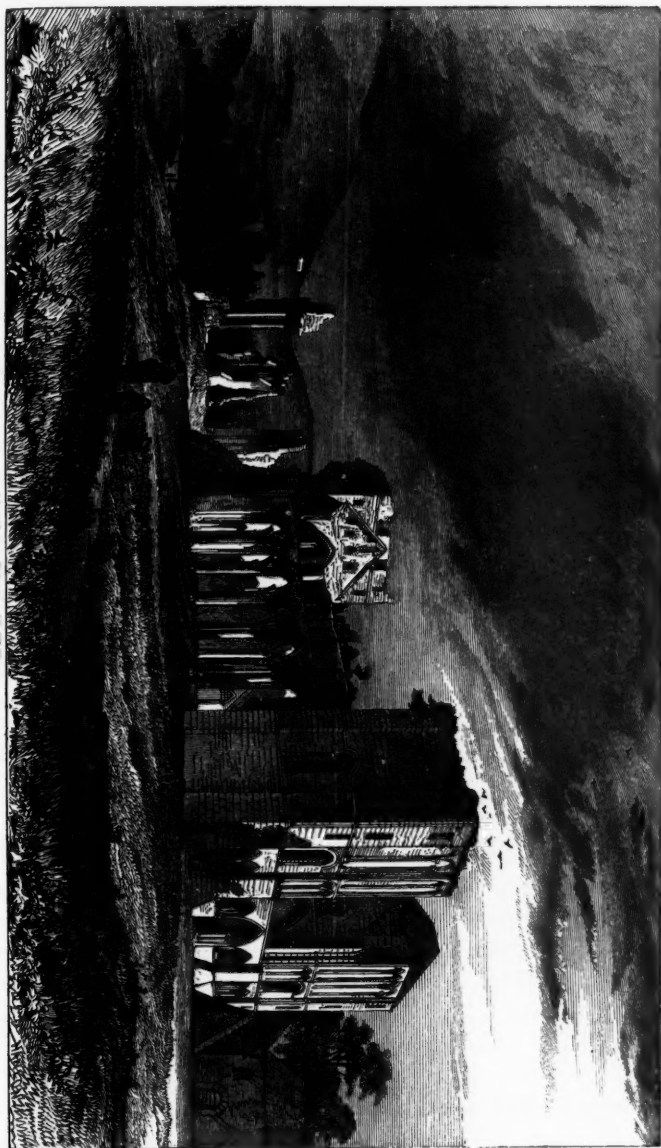
#### A SONNETOID ON LLANTHONY.

There may be mightier ruins : — Conway's flood  
 Mirrors a mass more noble far than thine ;  
 And Aberystwyth's gaunt remains have stood  
 The ceaseless shock when winds and waves combine.  
 Lone is Dolbadarn, and the lovely shrine  
 Of Valle Crucis is a spell of power,  
 By which each meaner thought and sense are charmed ;  
 Proud of that long array of arch and tower,  
 Raglan may claim a rude pre-eminence ;  
 Tintern is peerless at the moonlit hour,  
 Neath, Chepstow, Goodrich, — each hath its pretence ;  
 But 'mid thy solitary mountains, gained  
 By no plain beaten track, my spirit turns  
 To thee, Llanthony ; and, as yet untrained,  
 Would freely worship, where thine altar burns,  
 All, save by Nature's priests, unseen and unprofaned.

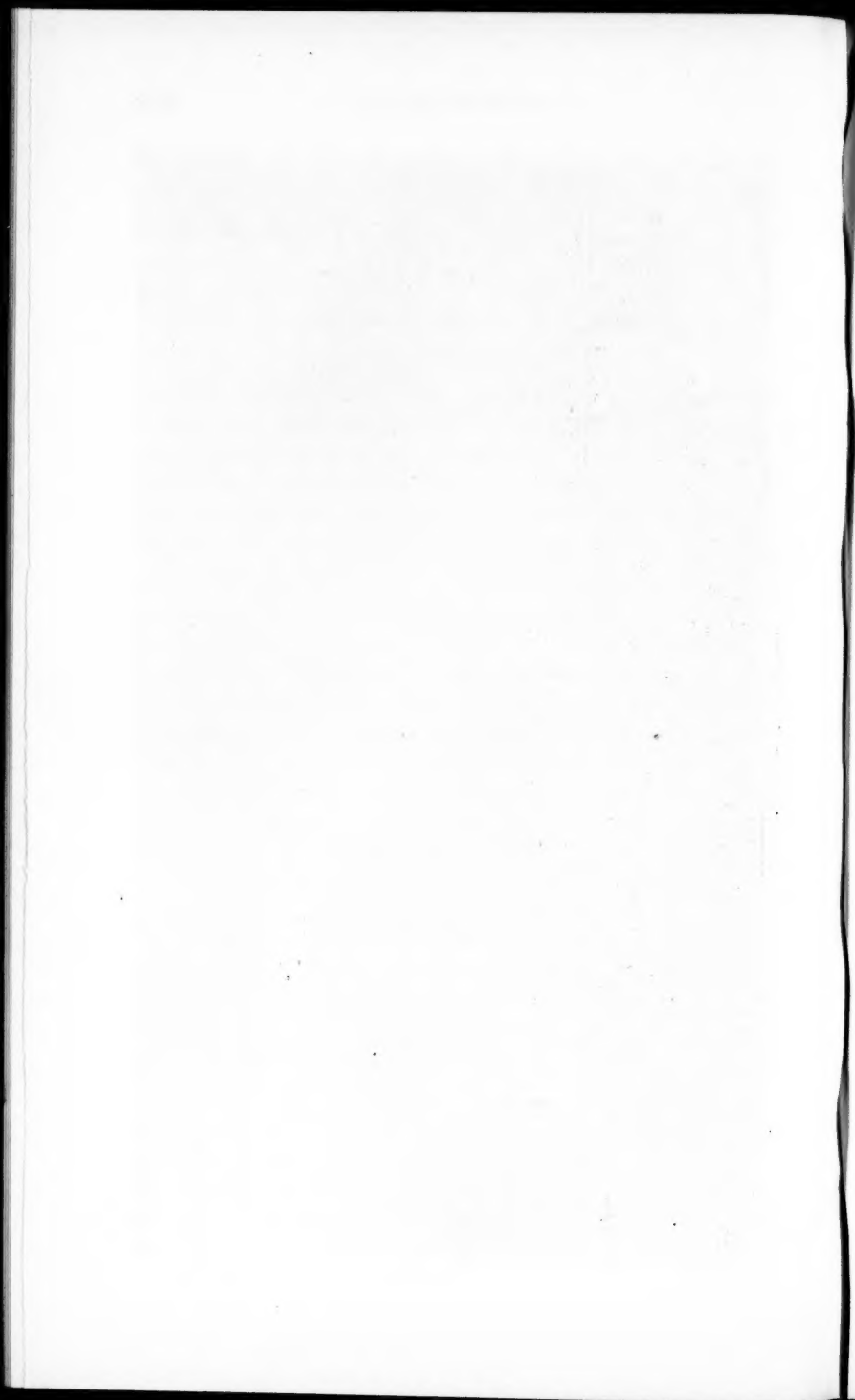
A. J. K.

Crickhowell, 21st Nov., 1836.





Lithology Photo. N. W. Taw.



## PROCEEDINGS

BEFORE THE COMMISSIONERS APPOINTED BY THE LORDS OF  
THE LORDSHIP OF BROMFIELD AND YALE, AND STATUTES  
AND ORDINANCES MADE AT THE GREAT COURT OF THAT  
LORDSHIP, HOLDEN AT CASTLE LEON,

ANNO 7<sup>o</sup> EDW. IV. A.D. 1497.

No. III.

Resump<sup>o</sup>.

Ordinatum est qđ ubi di<sup>vs</sup> annuitates p<sup>o</sup> d<sup>em</sup> Ducem Norff di<sup>vs</sup>  
psonis p<sup>o</sup> ſvič concess<sup>o</sup> sunt hēd<sup>o</sup> et p<sup>o</sup>ciend<sup>o</sup> q<sup>o</sup>m diu se bene gesse-  
rint & Prop<sup>o</sup> eo<sup>o</sup> malum gestum multiplici<sup>o</sup> p<sup>o</sup>petrat<sup>o</sup> put<sup>o</sup> constat  
tam p<sup>o</sup> rela<sup>o</sup>cōem q<sup>o</sup>m indictament<sup>o</sup> versus eos existent<sup>o</sup> ac p<sup>o</sup> eo qđ  
idem Dux tempore h<sup>o</sup>m<sup>o</sup> concessio<sup>o</sup> infra etatem extitit necnon sup<sup>o</sup>  
infidel<sup>o</sup> suggestio<sup>o</sup> h<sup>o</sup>m<sup>o</sup> concessio<sup>o</sup> fact<sup>o</sup> fuerunt o<sup>o</sup>m<sup>o</sup>es h<sup>o</sup>m<sup>o</sup> annui-  
tates resumant<sup>o</sup> et p<sup>o</sup> nullo hēnt<sup>o</sup> &c.

Raglot.

Item it is ordeyned that no Ragloes from hensforth take not up-  
pon theym to sell any godes or catalls wherof the saide lordes  
oweth to be aunswerd of But that they bringe all suche godes to  
the town of the Holt and there in p<sup>o</sup>sence of the Resceyvo<sup>o</sup> That  
suche goodes be appraised and solde to the moste valewe and ad-  
vaile of the lordes or ells be kept to the lordes behoffe by the dis-  
crēcion of the said Resceyvo<sup>o</sup> And yf the Ragloes do the contrarie  
of this ordin<sup>o</sup>ance to forfeite to the lordes for ev<sup>o</sup>y defaute a C. s.

Senescallus.

Item it is ordeined that the Stiward or his Deputee of the said  
Lordshipp kepe all the Courts of the same lordshipp at reasonable  
tyme that is to say the saide Courts to begynne at x of the klok  
before noon and that all p<sup>o</sup>sones whiche have to do in the saide  
Courts or any of theym be redy to awaite on the Courts at the  
same ow<sup>o</sup> ev<sup>o</sup>y p<sup>o</sup>sone uppon his perell.

Jurament<sup>o</sup>.

Ad hanc Cu<sup>o</sup> Wiffms Hann<sup>o</sup> armiger Johannes Eyton Edwardus  
ap Madoc David Bromfeld Howel ap Jev<sup>o</sup>n ap G<sup>o</sup>r et Morgañ ap

David ap Madoc de qm pluŕ conventicis Riotts manutenciis extor-  
 cōnib; et contempt' contra formam statutoꝝ et ordinac de lib<sup>9</sup> tat  
 edit' p ipos ppetrat' ex pte dnoꝝ accusati existunt et sup hoc exacti  
 sunt et compuerunt et exāiat' fuerunt scit' quid p se heant vel dice  
 sciant quare dominis satisfacē non debuerunt C. mŕc p qualt lib<sup>9</sup> tat  
 sine toga p ipos sepatim dat' contra formā statuti et ordinacōnis  
 de lib<sup>9</sup> tat' edit' Aceciam de redempc sua p qm pluŕ confederaciis  
 conventicis manutenē extorcōnib; et Riotts p ipos ppetrat' unde ut  
 sup<sup>a</sup> accusati' existunt Et p<sup>9</sup>dict' Wifms Johes Edwardus David  
 Howell et Morgan dixerunt qd nī p se heant nec aliquid p se in  
 hoc casu dice sciant set posuerunt se sepatim in mīa dnoꝝ Et  
 pmiserunt in plena cūŕ jurat' sunt et quitt eoꝝ jurat' est qd infatuŕ  
 non dabunt nec aliquis eoꝝ dabit aliquam lib<sup>9</sup> atam donū signū sive  
 recogniōem de lib<sup>9</sup> at' alicui nisi ſvient' suis sibi cotidie in hospi-  
 cio ſvient' voč menyall servaunts ne impostū recipient nec aliquis  
 eoꝝ recipiet juramentū sive pmissionē de aliquo hōie in script' sive  
 aliquo alio modo nisi tantumodo de hm<sup>9</sup> ſvient' suis voč menyall  
 ſvaunts sibi in hospicio cotidie ſvient' Item jurat' sunt et pmise-  
 runt qd ipi et eoꝝ quitt oīi tempore futuro oīia et singla leges  
 consuet' statut' & ordinac p bono regimine infra dñium custodiendū  
 hit' existenē fact' et faciendū tenebunt observabunt manutenebunt  
 et singlis articlis custodient et eoꝝ quitt tenebit observabit manu-  
 tenebit et singlis articlis custodiet put decet.

#### Ordinacō

Et sup hoc ordinatum est qd p<sup>9</sup>dict' Wifms Johannes Edwardus  
 David Howell et Morgan ac Wifms Brereton Thomas Rodon et  
 Johes Hanm<sup>9</sup> inveniant sufficient' manucapt' quitt eoꝝ sub pena C.  
 ti dict' jurament' et pmissionē bene et fidelit<sup>9</sup> tenere et observaŕ  
 quitt p pte sua sive penam imprisonamenti subeant quousq; hoc  
 facere gratis voluerint.

#### Manucapt' Edward ap Madoc.

Et sup hoc Howell ap Jev<sup>n</sup> ap Gŕ Thomas Rodon David Brom-  
 feld Howell ap Madoc ap Howell manceperunt p Edwardo ap  
 Madoc quitt eoꝝ sub pena C. ti. Ac idem Edwardus p seiſo  
 assumpsit sub pena C. qd iſe aliquod incontrariū p<sup>9</sup>dcōꝝ pmissionū

et jurament' p ipm fact' non faciet nec fieri pcurabit quovismodo  
Et si fecit pdict' Howell Thomas David Howell et Edwardus con-  
cedunt quod extunc et immediat' km<sup>9</sup> CC. ti et bonis et catali  
terri et tenement' ac de corporibz pdcōz Howell Dd Howell et  
Edward et eoꝝ cū iustit ad opus dnoꝝ levent' et recuperent'.

Manucapt' Howell ap Jev'n ap Gř.

Et Edwardus ap Madoc ap Howell David Bromfeld et Jev'n ap  
Howell ap Kenr<sup>e</sup> manuceperunt p Howell ap Jev'an ap Gř. Et  
idem Howell assumpsit p seiþo sub pena C. ti consimil modo.

Manucapt' Dd Bromfeld.

Et Johannes Eyton Edwardus ap Madoc Howell ap Jev'n ap Gr  
et Ricūs ap Deyous manuceperunt quiti eoꝝ sub pena C. ti p  
David Bromfeld. Et idem David assumpsit p seiþo sub pena C. ti  
consti modo.

Manucapt' Morgan ap Dd ap Madoc.

Et David Eyton Johannes Eyton Madoc Vaugh'n et David ap  
llū ap Edeñ lloid manuceperunt quiti eoꝝ sub pena C. ti p Morgan  
ap Dd ap Madoc. Et idem Morgan assumpsit p seiþo sub pena C.  
ti consili m<sup>o</sup>.

Manucapt' Thoñ Rodon.

Et Wifms Rodon Ricūs laken Edwardus Dekka et Rob<sup>9</sup>tus ap  
Howell manuceperunt quiti eoꝝ sub pena C. ti p Thoma Rodon.  
Et idem Thomas assumpsit p seiþo sub pena C. ti consimili m<sup>o</sup>.

Manucapt' Wifli Brereton.

Et Jokes Wylde David Wylde Jokes Mauncell et .....  
manuceperunt quiti eoꝝ sub pena C. ti p Wifmo Brereton. Et  
idem Wifms Brereton assumpsit p seiþo sub pena C. ti consimil  
modo.

Manucapt' Johis Eyton.

Et Grono ap Jev'n ap David lloid Dd ap llū ap Eden lloid David  
Eyton et Thomas Rodon manuceperunt quiti eoꝝ sub pena C. ti p

Johanne Eyton. Ac idem Johes assumpsit p seiþo sub pena C. fi qđ iþe aliquod in contrariũ pđcoz pmissionũ et Jurament' p iþm fact' non faceret nec fieri procurabit quovismodo. Et si fecit pđci Grono David ap llũ ap Eden lloid David Eyton Thomas Rodon et Johes concedunt qđ extunc et immediat' km<sup>9</sup> C. fi de bonis et catali terř et tenement' ac de corporib; pđcoz Grono Dđ ap llũ ap Eden lloid David Eyton Thoř Rodoř ac Johis Eyton et eoř cujustt ad opus Dñoř levent' et recuperat'.

#### Manuapt' Wiffi Hanm

Et Morgan ap David ap Rees Gř ap Jollyn lloid Mađ ap Dđ ap Mađ ap Dđ ap Eden et Gř ad Dđ ap Jev'n ap Mađ manuceperunt quitt eoř sub pena C. fi p Wiffmo Hanm. Et idem Wiffms assumpsit p seiþo sub pena C. fi consimili modo.

#### Ordinaço.

Item ordinatum et stabilitum existit ex assensu et auctoritate supdict' qđ Senescalli Dñoř heant et eoř quitt heat de tempore in tempus potestatem et auctoritatem audiend et tminand ořnia et singt malefca offens negligenc contempt' forisfactuř contra formam statutoř & ordinac pdict' et cujustt eořdm tam p inquisiçoem qm p accusaçoem informaçoem et inde examiaçoem et inde face debit' exccere sedm formam eořdm tociens quociens necesse fu'it et optunũ.

Item ordinat' est p consiliũ et auctoritate supdict' qđ si aliquis cujuscumq; condiçois sit ante hoc temp' adquisivit seu in futuro adquiret de dño seu dnis hujus dnij terř tenement' reddit' švič molendđ pastuř seu aliqua alia tenend sibi ad firmam sđm consuet' dnii p copias seu copiam ejsđm fact' virtute alicujus warranti script' seu warrant dcoř dñorum et Recept' iřm in hac pte direct' p hmoi terř tenement' reddit' švič molendđ pastuř seu aliqua alia eisdem ad manus pciũ qm reddeř consueveř dimittend ořmino adnullant et p vac computant' quousq; ořnes consimil concessionĩ distincte et discrete coram concil dcoř dnoř examiant' et certitudo avisament' eořdm dco Recept' in script' certifič quid in eisđm p comodo dñi seu dnoř melius vident' expediř.

(To be continued.)

SIAMBRE WEN, NEAR DISERTH,  
FLINTSHIRE.

South view of Siambre Wen.

ON the side of one of the steep hills that hang over the village of Diserth towards the north-east, and a little below the rocky eminence still crowned by the ruins of Diserth Castle, is a small ruined building, known in the neighbourhood by the appellation of Siambre Wen, and Eglwys Wen. It consists of an oblong building, standing nearly due east and west, fifty feet long by twenty-seven feet wide externally; and at the eastern end of this, two cross arms or transepts project, adding twenty-one feet six inches to the length of the whole, and making the extreme breadth at the eastern end thirty-three feet. The figure of the whole may be compared to that of the letter T, with the foot towards the west, and the cross part towards the east. The cross arms or transepts were ended by rather sharp gables; but the walls at the eastern and western ends have been entirely destroyed, so as to leave no means whatever of conjecturing their character, whether constructive or decorative. The other walls have been greatly mutilated by the hand of man; insomuch that not a single jamb, lintel, or threshold of either doorway or



window remains. Large shapeless breaches have been made in the walls which are three feet thick; here a breach descends to the level of the circumjacent soil, and may probably indicate a doorway; there a breach comes down to only three or four feet from the ground, and therefore may be conjectured to have been a window: but not a single piece of ashlar stone remains in the whole building, except in a loop-hole at the south-west angle of the transept; all is in the rude limestone of the country, and from any characteristics that are to be seen on the spot, we can hardly assign a specific date to the edifice.

The gables at the northern and southern ends of the cross seem to have been perforated with windows below and above; but they have been since knocked into one; and we can only hazard a guess, from the form of the gable and the ruined and mutilated arch, that the edifice, in this part at least, must have been of the Early Perpendicular period, or the middle of the fifteenth century.

Whether the building extended beyond the east wall, as its foundation now lies, seems doubtful; at all events there are no traces of walls in the adjoining fields, and the land slopes down towards this end of the building in such a manner as to render it more probable that the building actually terminated here.

In the middle of the larger portion, and about half way along the total length of the building, is a square ruined well, which, within the memory of man, or at all events within the reach of recent record, abounded in water; but it lost its supply on the erection of a mill in the village below, and now its waters are scarcely discernible amid a mass of brambles and superincumbent weeds. Outside of the building the ground is spongy in its nature, and water trickles forth sufficiently to show that here might once have been one of the many fountains in which this limestone district abounds. Inside the building, and towards the eastern end, are two depressions that look like the remains of other, but smaller wells; they are, however, dry in summer, and it is difficult to divine their original intent.

All over the edifice the ivy mantles in great luxuriance, although strangely warped by breezes from the neighbouring ocean; but as to the original destination and nature of the edifice, no local tradition, further than what is implied in one of its names, is preserved.

Pennant, in noticing this building, calls it *Siamber Wen*, and quoting Mr. Llwyd's MSS. says, "In a field to the south of the castle (Diserth) is a ruinous building, called *Siamber Wen*. This is said to have been the seat of Sir Robert Ponderling, once constable of the adjacent castle, a knight valiant and prudent, who had one of his eyes knocked out by a gentleman of Wales, in the rough sport of tournament; but being requested to challenge him again to feats of arms, on meeting our countryman at the English court, declined the contest, declaring that he did not intend that the Welshman should knock out his other eye."

The actual building presents no features that would at all lead to the inference of its having been intended for domestic purposes; there are no traces of outer enclosures and walls; none of staircases; nor other household erections. If the cross had been prolonged at the eastern end, it would have had such a decidedly ecclesiastical form that it might be safely assumed to have been a chapel.

We are inclined to surmise, principally from the occurrence of the ruined well, which is six feet square and fit for purposes of immersion, that this was one of the holy fountains formerly so much venerated in Wales, and of which two notable examples exist at Holywell and Wygfair, in this same district. There are no traces of canopied work over the well, but, when the entire building has been so ruthlessly dilapidated, this absence of internal decoration need not cause any suspicion.

The name of *Eglwys Wen* is a confirmation of this supposition; though from what circumstance the latter epithet was derived—whether it be called Siambre or Eglwys—we cannot now determine. The colour of the stone is that of the dull grey cliffs around, and no traces of any other tint now remain.

On the supposition that this was a well and a place of pious resort, it is a remarkable circumstance that within a few miles of each other there should have been erected three buildings over springs intended for the good of mankind; and if so, it would be desirable that the records of the country should be searched for any information that they may contain relative to the subject. On the other hand, it has been conjectured, by the Rev. H. Parry of Llanasa, that this might have been a rural chapel, serving as such for the gar-

rison of the neighbouring castle; and that it was spared from its religious character, when that fortress was overthrown. The general proportions of the building would rather militate against this supposition; but, then, the edifice might have been repaired or reconstructed subsequent to the levelling of the castle walls. As it is, we leave the subject to the further elucidations which may perhaps be drawn from the documentary and traditional resources of that part of the country.

H. L. J.

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## THE COUNCILS AND PARLIAMENTS OF SHREWSBURY.

### SECTION III.

THE preceding paragraphs will have conveyed some idea of the disturbed and suspicious state of feeling which pervaded the hearts of the Welsh during the long reign of Henry III. The course of events, indeed, ran dark and troubled, and there seemed already but a faint prospect of their ultimately being able to stem the current, that was setting so strongly against their liberty, and gradually diminishing their hopes of maintaining independence. Occasionally a gleam of light burst forth to cheer their drooping energies; some temporary advantage inspired them with fresh courage, and the political mistakes of their adversaries were not entirely without their value, by reanimating the sinking spirits of the oppressed. An illustration of this may be taken from the transactions in which Llewelyn was engaged during the summer of 1223. He must long have felt the necessity of taking active measures for his self-preservation, and in an age, when the distinction betwixt petty feuds and national warfare was scarcely definable, when the least pretext for a rupture of existing truces was speedily seized, or a trivial misunderstanding adjusted by an appeal to arms rather than by negotiation, some aggressive or defensive movements would naturally arise out of such an uncertain state of relationship. It cannot be said that there was ever any mutual wish for peace; if armed neutrality existed, this was the utmost that either

party desired. No wonder, then, that Llewelyn, exasperated by the Flemings having seized the castle of Cardigan, should have retaliated the insult by ravaging the adjacent territory, and profiting by the absence of the English, should soon afterwards have laid siege to De Breos's castle of Builth, and penetrated into Herefordshire and assailed Kynardsley. The Earl of Pembroke was engaged at this period in Ireland, so that the Welsh Prince had a fair opportunity of pursuing the object of his ambition without interruption. Had he met with some formidable check to his success, it might probably have taught him moderation in his march of triumph. But as we have already observed, moderation was a virtue little understood, and it can only be stated as a palliation for the cruelties which stain the pages of history, that if Llewelyn put the garrison of Aber-teifi and Caermarthen to the sword, the Earl of Pembroke inflicted similar atrocities upon the unfortunate subjects of Llewelyn, destroying all before him as he marched through that prince's country.

In the meantime Henry III. was secretly endeavouring to paralyze the influence of his rival, and had sent for one of those formidable instruments from the court of Rome which should compel him to make atonement and submission under the penalty of an interdict. He had invited him under safe-conduct to Worcester, but it does not appear that he presented himself at the conference. Letters patent, however, set forth that Llewelyn swore that he would make recompense within reasonable time for the injuries he had done to the English monarch, from the day of his capturing the castle of Kynardsley till that of his forgiveness. This official deed, which does not deign to make any allusion to the savage excesses of William Marshall in Pembrokeshire, received the attestation of the primate, some of the English prelates, and several of the nobility. Yet it does not appear to have been of much service to the court, who, probably aware of their incapacity to enforce its provisions, postponed their fulfilment till Henry's arrival at Shrewsbury. This visit, delayed by various excuses from time to time, yet always procrastinated under the hope that when it actually happened, the denunciation from Rome would effectually intimidate, if not extinguish the courage and the hopes alike of the Welsh Prince, was however at length accomplished, and the king reached Shrewsbury towards the close of

September, in the eighth year of his reign. Was it feebleness of purpose, or the neglect of his council, or conscious inability to effect by force what Henry so earnestly longed to put into execution, that occasioned all these delays? Perhaps all conspired together; perhaps some sense of moral justice struggled within the youthful monarch's breast, and made him swerve from his first intention; perhaps the private epistle<sup>1</sup> Honorius had previously addressed to himself, an epistle in which regal duties were laid down with a sincerity very unusual, might have secretly influenced his mind, and caused him on three several occasions to put off the meeting; it is, however, certain that his visit to Shrewsbury, where the act of humiliation was intended to have been performed, passed away without any public expression of royal dissatisfaction. A few writs, of a miscellaneous character, were all the acts of business, of which we find any mention made in the documents of the period. When, a little later in the year, the dreadful epistle came from Honorius, Henry had departed from the Welsh frontier,<sup>2</sup> and there is no information left us as to the effect it produced upon the object of its denunciation. But, judging from subsequent events, its influence was merely transient.

It becomes tedious to pursue a perpetual recurrence of similar transactions, and if a few brighter passages should, as it were, fortuitously in the lapse of years mark the actions of either party, we as speedily find them obliterated by excesses. Thus we read of Henry's penetrating beyond the English barrier, and of his vain attempt to extirpate a mighty forest where the Welsh were in the habit of retreating for protection; of his unholy conflagration of a religious house as he was driven forth from the country (1228); of his partitioning the Honor of Montgomery to the great justiciary Hubert de Burgh; we read of the conjugal infidelity of the monarch's sister; of the perfidy of her paramour De Breos of Builth, (1230); and of the ignominious penalty he paid to her injured lord; nay, of the king's having officially offered to the Irish as much of Llewelyn's land as they could conquer; and amid such just causes for exasperation, with these inexorable insults still fresh in recollection, and the

<sup>1</sup> See this in Rymer, v. i. p. 177.

<sup>2</sup> See the Letters of Prorogation, in Rymer, v. i. pp. 178, 179. See the Letter of Excommunication, in Rymer, v. i. p. 180.

asylum of the monks at Cridia still reeking with smoke, the prince of Aberffraw and lord of Snowdon is again invited to a conference under safe-conduct, at Shrewsbury.<sup>1</sup> His messengers, Instructus and Philip, who were deputed to arrange a truce, had also safe conduct afforded them in coming to speak with the king, which was to last from the 24th of November until the Circumcision, and this privilege was subsequently extended on more than one occasion, and the like exemption from injury on their return home.<sup>2</sup> In the same way Edenevet Vaghan and Eignan Vaghan, who came to the colloquium on the Sunday after the Ascension, and all those whom they brought with them to it, had safe-conduct during its progress, and this notwithstanding the sentence of excommunication they had received. For greater security the bishops of Chichester and Winchester, Simon de Sedgrave and Ralph Fitz Nicol, were sent to meet and escort them to the king.<sup>3</sup> Other messengers partook of the same favour, if such indeed it may be called, and there was evidently a strong endeavour made to accommodate the existing rupture. Henry appointed Gilbert de Weston, or in his absence, Roger de Abbolisle, rector of the scholars of Shrewsbury, as his proctor at the present colloquium,<sup>4</sup> and the business by apostolic delegation was to be conducted before the bishop of Ely and the archdeacon of Norwich, on Friday next after the feast of St. Luke the Evangelist, (1232). A letter is entered on the Clause Rolls from Henry to the prince of Aberffraw upon the matter before us, ex-

<sup>1</sup> A writ for safe conduct is printed in Rymer, v. i. p. 182, from which, and an entry on the Close Rolls, p. 135, it appears that Henry met Llewelyn, his wife, and son, at Shrewsbury, in friendly conference in the tenth year of his reign, on which occasion he commanded the Sheriff to grant his sister seisin of the Manor of Condover. Henry stayed in the town from Aug. 26 to Aug. 29, 1226, when he left the county by way of Bridgenorth. At this interview, which seems to have been of a most amicable kind, Llewelyn, at the king's request, restored the lands he had taken possession of, belonging to Hugh de Mortimer, Fulk Fitz Warin, and Thomas Corbet, (Rot. Claus. 155). In December, the following year, he granted his sister the Manor of Ralegh, (Fædera, i. 184). In 1229 the king received the homage of David, Llewelyn's son, "pro beneficio nostro," as the charter states, upon which he allowed him yearly £40 from the Exchequer, thus soon taking advantage of him to establish a claim to the same subservience afterwards, (Fædera, i. 196).

<sup>2</sup> Rot. Pat. 16 Hen. III. m. 7, 9, 10.

<sup>3</sup> Rot. Pat. i. m. 6. dated at Wenlock, May 24.

<sup>4</sup> Rot. Pat. 16 Hen. III. m. 6. Tested at Abingdon, 10 Oct.



pressing the former's intention to go to the Marches, and there hold a conference respecting the re-establishment of peace; and that if sickness or any other impediment prevented his attendance, his brother Richard earl of Poitou, and Hubert de Burgh, would fill his place at the Council.<sup>1</sup> This convention was regarded as so essential for the peace of the two kingdoms that a writ was issued from Windsor in the preceding July, prohibiting justs and tournaments, lest they should interfere with the proposed negotiations.<sup>2</sup> On the appointed day the commissioners<sup>3</sup> assembled in the noble collegiate church dedicated to St. Mary, and ratified the following propositions. Namely, that mutual restitution should be made of all the lands and possessions seized upon during the late war, and that Isabel, the wife of David (Llewelyn's son,) and the daughter and heiress of William de Breos, should have a reasonable portion of her patrimony assigned to her, she guaranteeing that the tranquillity of the realm should on her part be duly preserved. Upon perusing this simple engagement, we cannot help observing that the obligations were reciprocal, that the treaty was made on fair and equal terms, that the contracting parties seemed to stand upon an independent footing. Just, however, as the clauses were in their spirit, they were found not to be binding very long on either party, for some of the English barons revolting soon afterwards, they were extremely glad to enter into a league with the lord of Snowdon, for mutual defence and assistance.

The sudden defection of the powerful family of the Marshalls, and the desertion of even Hubert de Burgh, were

<sup>1</sup> Rot. Claus. 16 Hen. III. m. 14. dorso.

<sup>2</sup> Rymer, vol. i. p. 205.

<sup>3</sup> On the part of Henry, they were Ralph de Neville Bishop of Chichester and Chancellor, Alexander de Stavenby Bishop of Litchfield, Richard Marshall Earl of Pembroke, John de Lacy Earl of Lincoln and Constable of Chester, Stephen de Segrave, Justiciary, and Ralph the son of Nicholas the Seneschal. On the side of Llewelyn were John Devenet (Ednyvedd?) his Seneschal, Werrenac his brother, Iman (Einan?) Vachan, and David the Priest. Early in the year a visit was issued, nominating John le Strange and John Fitzalan to meet the Bailiffs of Llewelyn at Griffin's Cross, on Monday of the octaves of the Purification, to make and receive amends for the infraction of the truces which had previously existed betwixt the parties. (Rot. Claus. 16 Hen. III. m. 15. dorso. Westminster, Jan. 23.) Henry invited the Welsh Prince to a conference at Colewent, in Gloucestershire, in the beginning of the 17th of his reign; but he excuses himself under the plea of the great inundations. Rymer, vol. i. p. 200.



incentives to future exertion which the Welsh prince could scarcely have conceived likely to arise; but when the eyes of these influential personages were fully opened to the tyrannical conduct of a sovereign, who though of tender age, was yet matured in duplicity and crime; when these men who had previously lived in such bitter hostility to the Welsh prince, came humbly to sue for his co-operation, he might at once have doubted their sincerity, and turned away his sight from rays of hope apparently so faint and delusive. But their rebellion had actually burst out, and he doubted not the prospect which began rapidly to extend before his ambition; he armed himself in his advancing age with all the impetuosity of youth, and once more indulged the fond expectation of transmitting the British dynasty to a long race of descendants. Again, we see Llewelyn in his march, shall we say of conquest? rather in a course which is to be traced by the devastation of Brecknockshire, by the burning of Clun, doomed a second time to conflagration, by the destruction of Oswestry and Red Castle, and by those various acts of pillage and violence which a victorious army exercises towards the defenceless inhabitants of the district through which it passes. These things soon aroused Henry from his pusillanimity and indolence. He felt himself impotent to check the progress of his adversary, and could only look to a renewal of the outward good feeling lately existing as the means of liberation from a state of thralldom equally disgraceful and oppressive. In fact the terms, in which the truce was drawn up that brought about a temporary accommodation, evidently declared the improved condition and the increased power of the lord of Snowdon, who, now in a position to dictate his own terms, stipulated that all those who had sided with him should be restored to their honours and estates.

In the eighteenth year of his reign (1234,) when Gilbert Marshall had been reinstated in Henry's favour, we again hear of a Council being held at Shrewsbury, in which the archbishop of Canterbury and the bishops of Litchfield and Rochester took active steps to confirm the peace of the two countries; and by their exertions a truce was fixed for two years, under the usual conditions of mutual recompence and indemnity for the late injuries.<sup>1</sup> It was not long after this

<sup>1</sup> Rymer, vol. i. p. 213.

that Llewelyn had reasonable grounds for complaint against the English. During the proposed cessation of hostilities, William Marshall, the earl of Pembroke, had seized upon the castle and territory of Morgan of Caerleon, for which transgression the monarch found himself called upon to promise immediate redress.<sup>1</sup> This interruption to the truce agreed upon at Shrewsbury in 1234, and afterwards extended for the term of an additional year at Tewkesbury,<sup>2</sup> occasioned another convention to be held at the latter place,<sup>3</sup> when the king in person confirmed the terms laid down by the primate, who had directed that recompence should be made for the outrage, that during the time no new castle should be built on the Marches, nor any dilapidated one repaired, and that neither party should afford protection to the enemies of the other. Then came the question of arbitrators for pacification, who were to see that the provisions were reciprocally adopted and executed; all the preliminaries in short were formally complied with. In such a position were the relations of England and Wales when the latter kingdom was deprived of the ruler, who, for fifty-six years, had with such successful vigour protected its liberties. The military transactions in which we have witnessed him engaged, the difficulties in which he was involved, the incessant watchfulness indispensable for his self-protection, entitle him to the highest reputation which was obtainable in the age when he flourished, namely, that of a prince vigilant for the independence of his country. As a leader of its armies, his talents were always equal to the occasion. His own genius and daring frequently made amends for the want of numerous and more disciplined forces; and if the course of warfare sometimes partook of inexcusable and unrestrained violence, the fault is rather attributable to the spirit of the times, than to any cruel propensities naturally residing in his bosom. There are few deeds of harshness and barbarity indeed connected with his life, but what when calmly examined, will be found to be capable of explanation; and they may be traced to some indispensable precaution, or to some extraordinary cause of provocation, whether we refer to the prædatory system of warfare in which he was continually engaged, to the infidelity of his queen Joanna, and the sum-

<sup>1</sup> Rymer, vol. i. p. 223. (Feb. 18, 1236.)

<sup>2</sup> Oct. 12, 1234.

<sup>3</sup> July 11, 1236.

mary execution of her paramour, or to the unnatural disobedience of his own children. Llewelyn had truly no ordinary motives to direct as well as to justify his actions, whilst at all events in those days of misapprehended justice, the punishment he bestowed was deemed both appropriate and necessary.

The aged warrior closed his life amid the lamentations of his grateful countrymen. It is said that Conwy Abbey received his royal body for interment, and that his funeral obsequies were performed there with an honourable and mournful regard for his virtues. But the poetic genius of the people, rather let it be said their language of daily discourse, has in imagination consigned his remains to a more suitable resting-place, and has fixed his sepulchre on one of the loftiest mountains of Caernarvonshire, where rising above the huge and shattered rocks cast down by the wasting hand of time, as a beacon to the bewildered mariner, or as a guide to the humble shepherd, CARNEDD LLEWELYN rears its lofty summit to heaven, and proclaims the name of THE PATRIOT PRINCE.

Llewelyn left two sons, the youngest of whom he nominated as his successor. It has been stated by other writers, who have glanced at the history of this period, that seeing his end approaching, and overcome by age and infirmities, he urged David his favourite to place himself under the protection of the king of England, and offer homage for the inheritance. But this would have been acting in direct contradiction to the whole line of policy he had adopted throughout his life, and have betrayed a weakness very inconsistent with his lofty character. Nor in fact is there sufficient evidence of the concession to justify our belief in it. The testimony of one of those mendacious annalists, whose limited means of obtaining information are on a level with their contracted habits of thought, their prejudices and their credulity, is shewn by the official documents still in existence to be utterly unworthy of notice. That Llewelyn should have counselled his son to acquire thus early the allegiance of his own vassals, is not only a probable origin of this distortion of facts, but what we know to have really happened. It forms the subject of complaint in two letters separately addressed (Mar. 8th, 1238,) to the father and the son, that the latter had taken active steps before the prince's

death to engage, as he in fact in some degree succeeded in doing, the homage of his nobles and other influential subjects in North Wales and Powis-land. (Rymer, vol. i. p. 235.)

The new ruler had barely possessed his dignity a month before he was summoned to a Council at Gloucester. How different a convention was this to the last Henry had endeavoured to hold in that city, and under what an altered aspect was its business conducted! At that time the English monarch, meanly passive, crouched before his own rebellious subjects, and, unmanned, looked with fearful apprehension at the designs of the unconquerable lord of Snowdon. Now were his fortunes on the ascendant; he had become reconciled to his ministers, at least a thousand marks from each had purchased their restoration to royal favour; his sister was espoused to Frederick emperor of Germany; he had just strengthened his interests by marrying Eleanor, daughter of the earl of Provence, and had lately concluded a peace with the king of France. Henry naturally imperious, tyrant at once and slave, would eagerly avail himself of his present advantageous position, to effect the entire overthrow of his dangerous rival. He invoked the pope's assistance in the commencement, and placed himself in intimate correspondence with the court of Rome, a support which ultimately tended, nearly as much as his own arbitrary conduct, to cripple the exercise of his prerogative, and hurry on his own disgrace. David, on the other hand, was surrounded with difficulties. His fraternal enmity to Griffith, whom he had closely imprisoned on the sea-girt rock of Cricaeth,—behaviour pitiless as the western storms which beat against that wild fortress,—and his seizure of nearly the whole of his territories, had greatly exasperated the people. Notwithstanding the precautions he had adopted to strengthen his power, this unnatural conduct had alienated him from their affections, and he had no sooner ascended the throne than he plunged the nation in a civil war. It was at this uncertain crisis, before intestine commotions had subsided, and ere his own possession of the principality had become secure, that Henry summoned him to a Council at Gloucester.

CHARLES HENRY HARTSHORNE.

(*To be continued.*)

## Cambrian Archaeological Association.

### FIRST ANNUAL MEETING, ABERYSTWYTH,

SEPTEMBER 7th, 8th, 9th, 10th, A. D. 1847.

#### Patrons.

The Right Reverend the LORD BISHOP OF BANGOR.  
 The Right Reverend the LORD BISHOP OF LLANDAFF.  
 The Right Reverend the LORD BISHOP OF ST. DAVID'S.  
 The Right Reverend the LORD BISHOP OF ST. ASAPH.

#### President.

SIR STEPHEN RICHARD GLYNNE, Bart., F.S.A., Lord Lieutenant of Flintshire.

#### Vice-Presidents.

The VISCOUNT ADARE, M.P.  
 The Very Reverend the DEAN of BANGOR.  
 The Very Reverend the DEAN of ST. ASAPH.  
 SIR BENJAMIN HALL, Bart. M.P.  
 SIR SAMUEL RUSH MEYRICK, Knt., LL.D., F.S.A.  
 W. W. E. WYNNE, Esq., F.S.A.

#### Members of the Committee.

The Ven. ARCHDEACON CLOUGH, Vicarage, Mold.  
 JOHN FENTON, Esq., Glyn Ammel, Fishguard, Pembrokeshire.  
 SIR JOHN HANMER, Bart., M.P., Bettisfield, Flintshire.  
 Rev. EDWARD HARRIES, M.A., Llandysilio, Narberth.  
 Rev. C. H. HARTSHORNE, M.A., Cogenhoe, Northampton.  
 A. J. BERESFORD HOPE, Esq., M.P., Bedgebury Park, Kent.  
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 Rev. R. R. PARRY MEALY, M.A., Perfeddgoed, Bangor.  
 The Ven. ARCHDEACON NEWCOME, Warden of Ruthin.  
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 The Ven. ARCHDEACON WILLIAMS, Edinburgh.

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JAMES DEARDEN, Esq., F.S.A., The Manor, Rochdale.

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 JOHN DAVIES, Esq., Pantyfedwen.  
 PIERCE EVANS, Esq., Aberystwyth.  
 R. JAMES, Esq., Aberystwyth.  
 T. O. MORGAN, Esq., Aberystwyth.  
 The General Secretaries, *ex officio*.

#### Local Secretaries.

GEORGE GRANT FRANCIS, Esq., F.S.A., Swansea, Local Secretary for Glamorganshire.  
 JOHN HUGHES, Esq., Lluestgwilym, Aberystwyth, Local Secretary for Cardiganshire.  
 Rev. HUGH JONES, D.D., Beaumaris, Local Secretary for Anglesey.  
 Rev. JOHN JONES, M.A., Llanllfyni, Local Secretary for Caernarvonshire.  
 Rev. JOHN JONES, M.A., (*Tegid*), Nevern, Local Secretary for Pembrokeshire.  
 LLEWELYN JONES, Esq., M.D., Chester, Local Secretary for Cheshire.  
 Rev. D. LLOYD, M.A., Caermarthen, Local Secretary for Caermarthenshire.  
 GEORGE ORMEROD, Esq., D.C.L., F.R.S., F.S.A., Local Secretary for Gloucestershire, West of Severn.  
 Rev. W. HICKES OWEN, M.A., Rhyllyn, St. Asaph, Local Secretary for Flintshire.  
 Rev. JOHN PARKER, M.A., Llanyblodwell, Oswestry, Local Secretary for Salop.  
 Rev. W. J. REES, M.A., Cascob, Presteign, Local Secretary for Radnorshire.  
 THOMAS WAKEMAN, Esq., Graig, Monmouth, Local Secretary for Monmouthshire.  
 Rev. ROBT. WILLIAMS, Esq., Llangadwaladr, Oswestry, Local Secretary for Denbighshire.  
 DAVID WILLIAMS, Esq., Bron Eryri, Clerk of the Peace, Local Secy. for Merionethshire.

#### Secretary for France and Brittany.

M. DIDRON, Rue d'Ulm No. 1, Paris, Secrétaire du Comité Historiques des Arts et Monuments.

#### General Secretaries.

Rev. H. LONGUEVILLE JONES, M.A., Llandegfan, and Manchester.  
 Rev. JOHN WILLIAMS, M.A., Nerquis, Mold.

## PROCEEDINGS AT THE MEETING, &amp;c.

TUESDAY, SEPTEMBER 7.

At ten o'clock a.m. the Local Committee met at the Public Rooms, and commenced enrolling and admitting members. Each member was required to be furnished with a ticket, price five shillings, admitting himself and two ladies to all the meetings of the week.

At twelve o'clock the Lord Viscount Dungannon, M.A., F.S.A., M.R.S.L.; W. W. E. Wynne Esq., of Peniarth, F.S.A.; Edward Rogers Esq., of Stannage, and several other gentlemen, accompanied by some of the Local Committee, proceeded to visit the ruins of Plas crûg, once the residence of Owen Glyndwr, where that prince received the French ambassador, and signed a treaty with the French king. They then went to the neighbouring church of Llanbadarn fawr, and inspected the venerable pile, together with the early sculptured crosses in the church yard. The church of Llangorwen in the vale of the Clarach was afterwards visited.

At four p.m. the first meeting of the General Committee and officers of the Association was held in the committee room, Sir STEPHEN RICHARD GLYNNE, Bart., in the chair. The various members of Committee and the officers of the Association were then formally presented to the President by one of the General Secretaries; and the preliminary course of proceedings was settled.

At seven p.m. the first general meeting of the whole Association took place at the Public Rooms, in which were exhibited numerous objects of antiquity.

Placed on the walls of the room were two series of large oil sketches, by the late Mr. Stothard, R. A., illustrative of the principal events related in the chronicles of Froissart and Monstrelet. These paintings were executed by Stothard for the late Col. Johnes, of Hafod, to embellish his edition of the above chronicles. They remained at Hafod until very recently, when they were purchased by Mr. Hackney, of Aberystwyth, who kindly granted the loan of them for this occasion, and wishes to dispose of them.

Two rings and a crucifix were exhibited by the Very Rev. John Merewether, D.D., F.S.A., F.R.S., Dean of Hereford, and were objects of great attention.

Another object of great interest was exhibited by James Dearden, Esq., F.S.A. This was an ancient British collar found in the year 1831, by a labouring man, in a stone quarry near Handle Hall, the ancient seat of the Dearden family. It weighs one pound four and three quarter ounces; and one supposition is that it might have been the collar of a serf or slave, as it is made to fit the neck.

In addition to the above there were also exhibited several very ancient vestments worn by Roman Catholic priests. These articles were brought over from Britany by the Rev. Mr. Mahé, who is now stationed at Aberystwyth, and by whom they were lent for the

occasion. They are exceedingly beautiful, and were much admired.

There was also shown one of the Cyllyll Hirion, or long knives of the description used by the Saxons at the massacre of Stonehenge.

Besides these there were a variety of coins, some of them belonging to T. O. Morgan, Esq.; gold chalices, Roman vases, Episcopal seals, and other interesting objects of antiquity.

The rooms, in which these valuable objects were deposited, had been visited during the day by a very numerous company.

Prior to the commencement of proceedings a harp was introduced into the room, on which were played several popular and appropriate Welsh airs.

Shortly before eight o'clock, the President, SIR STEPHEN R. GLYNNE, took his seat amidst loud cheering. He said he wished it had fallen into other and abler hands to preside on that interesting occasion — to celebrate the first meeting of the Cambrian Archæological Association. He, however, felt greatly honoured by being appointed to the office. He claimed but little merit to himself for the formation of the Association: to others it was due, more especially the officers, and particularly the General Secretaries, who were also the editors of their organ — the *Archæologia Cambrensis*. It would be granted, without at all disparaging the claims of similar institutions, that Wales, so rich in antiquities, was entitled to such an association as this, which was established for the purpose of extending archæological researches; and they had every reason to expect, from the great encouragement the society had received since its formation, that it would be eminently useful in bringing to light the antiquities of the country. He would not trespass further on their time, but would call on one of the General Secretaries to give a report of the state and prospects of the Association. (The honourable Baronet resumed his seat amidst loud cheers.)

The Rev. H. LONGUEVILLE JONES, one of the General Secretaries, then came forward, and said he was happy to inform the meeting that their prospects were very encouraging, and that the Association had received powerful support, even in quarters where they had little right to expect it. They had received the sympathy of persons not only in Wales, but in the remotest parts of the island; in England, Scotland, and Ireland; nor was it confined within those bounds, for their brethren on the other side of the water had given them much support. With Britany they had formed the closest relations, and already numbered some of the leading antiquaries in that quarter in their ranks; these had promised to co-operate with them, and at the next meeting it was probable that some would come over and assist. One cause of their great success was, that the Ecclesiastical Authorities of Wales had taken up the subject with energy. The four right reverend



Prelates of Wales had joined them, as well as other Dignitaries of the Church. This was an encouragement for them to go on, without which they might have remained in obscurity for a long time; and not only had the Bishops joined them, but also a great many of the Nobility, Clergy, and Gentry of the country. They had not yet done much; but it must be remembered it was their first year; the great thing at the commencement was, to get a few hard-working individuals, who would devote their time and labour to place the society on a fair basis; and then to call on the general body of the public to second their exertions. What had been done, had been done soundly. Their first care had been to show that there existed in Wales a mass of precious relics of antiquity, which it was fancied did not exist; that was the first difficulty they had to contend with. When the idea of forming this Association was first started, they applied to several gentlemen, and the answer they got was, "I will second your endeavours with all my might, but you will have nobody else to do so." Having received that answer from fifty or sixty gentlemen, they felt themselves justified in going on; and having been only a few months in existence, from the 1st of January in the present year, he might say they had done well. He hoped they might have a longer life than many other societies which had been started under favourable auspices, but had become defunct; he believed there was a long life of usefulness in store for them. (Cheers.) Their researches were directed to antiquities of all kinds; some were better known and more popular than others; others attracted the larger class; their attention, however, was devoted not only to these, but to the preservation of antiquities of every description. There was hardly any observation in the researches of an archæologist too trivial to be taken notice of; he did not mean to say that they should take notice of actual nonsense, but that there were circumstances which alone and at first sight appeared trivial, and yet these, when united with other circumstances, formed matters of considerable importance; and it was therefore necessary that they should overlook nothing. Their wish was to study all things calculated to give an insight into the manners and customs of the ancient inhabitants of this isle, and the progress they made in the arts and sciences; to bring these facts before the eyes of the inhabitants of this country, in their own localities, and in every portion of the principality. It was their intention, therefore, to visit every county of Wales and the Marches, and to hold a meeting similar to the present in each. For this their first meeting they had chosen Aberystwyth as being the most central for North and South Wales. In fact, they were now standing on neutral ground, as Aberystwyth connected the North with the South. They would at a future period most probably visit the border counties, and the marches, where they would find abundant means for research. Wales was one of the most interesting countries the antiquary could visit, as it was very rich in ancient remains. Civilization had not as yet in Wales swept away the remains of antiquity to such an extent as in

England; there was here, therefore, a field for the researches of the archæologist with which there was nothing in the united kingdom to compare, except in Scotland, Ireland, and Wiltshire. Some of their lukewarm friends had only given them a two years' lease, as they had said that in that time all the antiquities of Wales would be explored; but, so far from this being the case, he could assure them that if his brother editor of the *Archæologia Cambrensis* and himself were to treat of all the antiquities they were informed of, they would have enough work to write for ten years without cessation. (Loud Cheers.) He could safely anticipate that this society would produce a good result if the present spirit were kept up. One great object would be to preserve a good feeling amongst antiquaries; it was said that they never could agree, and in some respects this was too true; differences of opinion might arise, but these should not be allowed to disturb the good feeling that ought to exist between them. In the London society great mischief had been caused by not attending to this, and although the difference might be healed, great mischief had been done. This society, therefore, could not be too careful in avoiding the errors of those that had gone before them. (Cheers.) Antiquaries were often laughed at; they must not care for this, but endeavour to bring those that ridiculed them over to their views. There was no doubt that the majority of the world was against them; but for this they must not care. In France they had the Government on their side, and in this country the Queen and the Board of Woods and Forests had shown a very good spirit, and one characteristic of the age. He would impress on all that they could not go too high nor too low for antiquities, and that they should make diligent search in all quarters for interesting objects. Archæologists did not value a thing because it was old, but because it gave them an insight into the state of society in the early ages that would otherwise have remained a mystery. The researches of antiquaries had produced a new historic era, and it was now a common saying, and a very true one, that the history of England must be written over again, in consequence of facts produced by archæologists; for it had been proved that the most lamentable errors, even as to dates, prevailed in the common ones; and on that account, if on no other, the labours of such societies as the present should not be lightly esteemed. (Cheers.) Their object was to bring those things to light which had occurred in the time of their forefathers, not on account of their age, but for the instruction they afforded them, and which the present generation having had the advantage of, it was their duty to hand them down to posterity. (Cheers.) The financial condition of the Association was satisfactory. In conclusion, he lamented that a considerable number of the members for North Wales, one of the General Secretaries, and three of the Local Secretaries, were prevented from attending the meeting in consequence of a visitation held this week by the Lord Bishop of St. Asaph.

Sir SAMUEL RUSH MEYRICK, K.H., L.L.D., F.S.A., then read a very learned paper on the *Druidical Religion in Britain during the residence of the Romans*.

The Rev. H. LONGUEVILLE JONES read a paper on the *History and Architecture of Clynnog Fawr, Caernarvonshire*.

To illustrate this paper a series of exquisite drawings of the church of Clynnog Fawr and the chapel of St. Beuno were exhibited which were prepared by R. Kyrke Penson, Esq., architect, Oswestry, whose skill in the execution of them elicited the highest eulogiums from Lord Dungannon, the Dean of Bangor, and others acquainted with the locality. They were works of highly artistic effect, joined to scrupulous accuracy of architectural detail; and the more striking because faithful and free from unprofessional exaggeration.

Lord DUNGANNON then rose and proposed the following resolution:—“That, previous to the separation of the meeting for this year, the names of members of the Association, willing to contribute to a fund for the restoration of St. Beuno’s Chapel at Clynnog Fawr, be received on a paper to be left in the room of meeting for that purpose; and that circulars to that effect be issued throughout North Wales.” His Lordship urged upon the meeting most strongly, the importance of preserving this the most interesting monument of an ecclesiastical nature in North Wales; for, if something were not done quickly, the building would fall into irremediable decay.

The DEAN of BANGOR seconded the motion, which, after a few observations from the Dean of Hereford and Lord Dungannon, was put to the meeting, and carried.

A paper contributed by Evan Williams, Esq., on the *Church at Pilleth, Radnorshire*, was then read by the Secretary.

The PRESIDENT having announced that in the event of the weather being favourable, an excursion would be made on the following day to Bedd Taliesin, the Roman road at Pensarn-ddu, the druidical circle, and other British remains in that neighbourhood, the business of the evening was concluded.

#### WEDNESDAY, SEPT. 8.

The weather this morning was most favourable. A public breakfast took place at the public rooms. After which a party consisting of Sir Stephen Richard Glynne, the Deans of Hereford and Bangor, Messrs. Wakeman, Parry, Wynne, Phillips, Hughes, Dearden, Rees, and others, started off in three carriages, on an excursion to Bedd Taliesin, and other remains of antiquity in that district. On their arrival at the cairn wherein the grave of Taliesin is situated, some of the party took the dimensions of the cairn, which was found to be about one hundred and thirty-five feet in circumference. The cistvaen or grave, in the centre, consists of several massive slabs of stones, forming a grave about eight feet long, by

two feet six inches wide; one of the slabs, which once covered the grave, is five feet nine inches. Mr. Rees of Llandovery, read some very curious and interesting notices of the history of Taliesin, extracted from an unpublished volume of selections, from the collections of ancient Welsh manuscripts collected by the late Iolo Morganwg, and which are in the course of publication for the Welsh Manuscript Society. These notices are highly corroborative of the tradition of Taliesin having ended his days in this neighbourhood, and of his having been interred under the cairn which bears from him the name of Gwely Taliesin. From the grave the party proceeded on foot two or three miles up the mountains in the direction of Plynlimmon, and discovered two druidic circles, one of which consisted of about seventy-six upright stones, forming a circle of two hundred and twenty-eight feet in circumference, situate on the mountain above Nant-y-nôd. A smaller circle is situated higher up the mountain, and is about ninety feet in circumference. From this spot, the party ascended to the summit of Moel-y-gaer, and inspected the remains of a British fortress, about one hundred and fifty feet in circumference, formed of loose stones merely piled together, with several hollows in the centre about eight feet diameter. From this point the party returned homeward.

In the evening a dinner took place at the Belle Vue Hotel, which was numerously attended. Sir Stephen Glynne presided, and Sir Samuel Meyrick occupied the vice-chair. In consequence of the party not having returned from their excursion till late in the day, the general meeting in the evening was delayed above an hour.

About eight o'clock the PRESIDENT took the chair, at which time the room presented a very animated appearance, being filled with a distinguished and fashionable auditory.

On taking the chair, the PRESIDENT apologized for the delay that had taken place in commencing, which he stated was accounted for by the late return of the party from the excursion. He then called on the Dean of Hereford to state the nature of the excursion.

The Very Rev. the DEAN of HEREFORD then rose and was loudly cheered. He said he came forward, more from a sense of duty, than from any hope he entertained of giving satisfaction to that numerous and distinguished assembly. He was, unfortunately, not sufficiently versed in the Welsh language, to give any of the legendary or historical reminiscences connected with the object of their visit that day, but he hoped before he died, to have a better knowledge of the Welsh language. He should always remember with pleasure his visit to that interesting spot, and indeed he claimed to be a Welshman. They found the remains in a very disturbed state, as it was a long time, somewhere between fifty and sixty years, since the grave had been first observed. The Very Rev. Dean then gave a description of the grave. After considerable search, and with some difficulty, they found a druidical circle, one of the objects of their search. They also found two other interesting cairns, with the cistvaen exposed; but the most interesting portion

of their discoveries was the finding of a British fort, composed of the rough stones of the locality, and which appeared to him to contain five chambers, which were on one side, and seemed to indicate that they were adapted for the particular defence of the fortress in that quarter. This was one of the most valuable remains of the kind he had ever seen, and it interested him so much, that he should be glad to come over at some future time, and, with the assistance of others, investigate it more closely. One portion of it was raised in a circle above the others with stones, and there was a place for a person to be stationed, to give warning of the approach of an enemy.

The Rules of the Association were then read over *seriatim*; they were afterwards put to the vote and carried *nem. con.*

The SECRETARY then stated, by order of the President and Committee, that the existing officers would continue to act for another year; for their official existence only commenced on Tuesday, the rules hitherto acted upon being provisionally adopted, and requiring a formal vote of the general meeting to render them valid.

The SECRETARY then read a paper, of great research and elegance of diction, by the Rev. G. Roberts, *on the History and Architecture of Strata Florida Abbey.*

The Rev. W. J. REES, M.A., Rector of Cascob, read a paper, *on the restored Tomb of Thomas Vaughan, of Hargest, in Kington Church.* It was chiefly through the exertions of the rev. gentleman that the monument was restored, as he had called attention to the dilapidated state of the monument.

The DEAN of HEREFORD explained the part he had taken in the transaction; and then said that they must be greatly indebted to the rev. gentleman for the interest he had taken in the restoration of the monument, and also for the excellent paper he had contributed. He was a gentleman very well known, and as much esteemed as he was known.

Lord DUNGANNON had listened with the greatest pleasure to the reading of the paper, as it related to the restoration of a monument which had become dilapidated to a very great extent; and, as he was an eye-witness of it, he had peculiar satisfaction in hearing the paper read.

The DEAN of BANGOR proposed a resolution, "That a paper should be laid on the table of the room, to afford an opportunity to members to put down their names for subscriptions towards the restoration of Llanbadarn Fawr Church." The resolution was similarly worded to the one relative to St. Beuno's chapel.

W. W. E. WYNNE, Esq., seconded the motion.

After a word of approval from Lord DUNGANNON, it was put and carried unanimously; and the paper, according to the tenor of the motion, was laid on the table.

The Rev. JOHN HUGHES, Vicar of Llanbadarn, felt great pleasure that such a motion was carried; and that there was a hope that the Church of Llanbadarn Fawr would be put in a proper state of

repair. He would mention that a short time ago a gentleman had offered to subscribe £50 towards the repairs of the Church; and his wife had also promised to subscribe another £50.

The Rev. H. LONGUEVILLE JONES then read *Some Extracts from the Bulkeley Manuscripts*.

At the conclusion of this paper the President announced that on the following morning there would be an excursion to Strata Florida Abbey. The meeting then broke up.

#### THURSDAY, SEPT. 9.

This morning, as early as nine o'clock, a large party of gentlemen, consisting of Sir Stephen Glynne, Lord Dungannon, the Deans of Hereford and Bangor, W. W. E. Wynne, Esq., T. Wake-man, Esq., James Dearden, Esq., Treasurer, John Hughes, Esq., T. L. D. Jones Parry, Esq., T. Allen, Esq., H. Kennedy, Esq., R. Kyrke Penson, Esq., W. Griffiths, Esq., J. Carline, Esq., W. Rees, Esq., John Davies, Esq., the Rev. Mr. Mahé, the Rev. H. Longueville Jones, &c., &c., went on an excursion to the beautiful site of the Abbey of Strata Florida.

During the day the public rooms were very generally visited, as some interesting objects had been deposited for inspection, which had not been seen before. These included some splendid specimens of British shields and other weapons, brought from the armoury at Goodrich Court by Sir S. Meyrick; various Roman implements; a very curious ancient British "Cist Ludw," a vessel for holding ashes, which was found in the parish of Llanfihangel-y-creuddyn, in the year 1844, and was exhibited by Mr. James, whose property it is; a series of rubbings, from early inscribed stones in Anglesey and other parts of North Wales; from monuments in alto and basso-rilievo, and from brasses in Anglesey; a complete set of the publications of the French Comité Historique des Arts et Monuments; some of the magnificent engravings from the *Statistique Monumentale de Paris*; a large map of the Roman roads in Montgomeryshire, just finished by T. W. Hancock, Esq., for the *Cambria Romana*; a detailed plan of Caernarvon castle, by T. D. L. Jones Parry, Esq., of Madryn, &c., &c., &c.

At six o'clock, a large party sat down to dinner at the Gogerddan Arms Hotel.

At eight o'clock, the third general meeting was held at the public rooms.

Sir STEPHEN GLYNNE having taken the chair, called on Sir S. R. Meyrick to read a paper on an inscription at Llanvair Waterdine Church, Shropshire.

Sir SAMUEL RUSH MEYRICK then rose and read this elaborate paper, which has been printed in the present number of the Journal of the Association.

The DEAN of HEREFORD said they were much indebted to Sir S. R. Meyrick for his very able paper. In Hereford Cathedral they had



a very ancient piece of music, used about the year 1260, and the method they found out that precise date was by making calculations and ascertaining the Sunday letter of that year; this they had succeeded in getting, and by that means found out the year, which was 1260. It was peculiarly interesting to him, as the music was intimately connected with Hereford Cathedral, and he was glad to have been the instrument of restoring it to its proper place. The way in which it was found was rather remarkable. He was informed by Mr. Hawes that he had in his possession a curious piece of manuscript music which had something to do with Hereford Cathedral; he requested to look at it, and, immediately he saw it, he said it belonged to Hereford Cathedral, and he must have it. In the course of conversation, it came out that Mr. Hawes had purchased it at a book-stall in Drury-lane, for 5s. He would not say the exact sum he paid for it, but it was a great many five shillings: it was now, however, restored to its original place, where he hoped it would remain. It begins with the full Cathedral services for the First Sunday in Advent. He had promised the loan of it to Sir S. R. Meyrick, and as soon as it was returned from the person whom he had now lent it to, he should see it. Respecting the inscription mentioned by Sir Samuel R. Meyrick, he had a matrix, by which he could take any number of casts that were required, and he should be happy to send them to any place where they would be likely to elicit information respecting it.

Lord DUNGANNON then rose, and read a paper *on the Church of Llandderfel, Merionethshire.*

The Church of Llandderfel is in a late but good Perpendicular style of architecture. There is no external separation between the church and the chancel, but internally the screen remains in its original position, forming the division. The screen was sadly out of repair, and when the noble Lord saw it, he was so ashamed that such a work of art should any longer be suffered to remain in its degraded state, that he enquired what would be the expense of putting it in repair. A person undertook to do it for five guineas; he immediately gave that sum; and he was glad to say that by his efforts it was now restored to its pristine beauty. (Cheers.) The loft has been removed, and one side of it has been fixed as the front of the western gallery. The east window is of four lights, and the windows on the north and south sides are all alike, and of three lights. The roof of the nave has not been removed, but a plaster ceiling has been suspended to it. The more elaborate roof of the chancel has been taken down and utterly destroyed, and a common tie-beam principal supplies its place. The south porch has been fitted up as a vestry; and the north porch is, at present, the only entrance to the church. The porch was a splendid piece of architecture; he had, on seeing it, immediately set workmen to restore it; and a few days ago, when he passed that way, he had the pleasure of seeing them actively engaged. There is a western door. To add to the general destruction that had taken place, the floor of



the church had been recently disfigured by a pew arrangement. This was only another instance out of the many that could be found of "churchwarden beautifying" — (cheers) — as it must be called; for they generally found, on entering any church where the work of demolition had been going on, a board stuck up in some prominent part of the sacred edifice, stating that in such a year the churchwardens had adorned and beautified the church by white-washing, &c. If they stated that they had deformed and disgraced the building, they would be stating what was nearer the truth. (Cheers.) The roof of the nave is still perfect, and only requires the ceiling to be removed to be seen. (Cheers.) The noble Lord then sat down.

The PRESIDENT, on the conclusion of this paper, called on the Secretary to read the remainder of the paper on the *History and Architecture of Strata Florida Abbey*, as the author was unable to attend the meeting; the paper was consequently read by the General Secretary.

The PRESIDENT then called on the Very Rev. the Dean of Hereford to give a description of their excursion on that day to Strata Florida.

The DEAN OF HEREFORD said he obeyed the call more as a matter of duty than for any information he could give, as he was afraid he could throw but little light on the subject they were engaged in; but as introductory to a further prosecution of the search that day commenced, the excursion would be of some service. The information he had to give would be meagre and consequently insufficient, but might be an incentive to proceed with their search at a future time. He would, therefore, give them a narrative, in the best manner he could, of the proceedings of that day. On arriving at the outpost, they left their carriages and proceeded on foot to the ruins, all being imbued with feelings of anxiety and zeal to find out what was worthy of notice, and to get to that part where the ground appeared to have been recently turned up, and where, consequently, they expected to see something that would interest them. The exploration of ancient ruins was always an interesting matter, but particularly so to the antiquary, who was anxious to find out things connected with our early history, not so much for his own sake, as for the pleasure of imparting the knowledge he possessed to others. (Cheers.) The spot where the ground had been turned up was on the eastern side of what had been once the south aisle.<sup>1</sup> They found parts of the door, and in advance of that

<sup>1</sup> It should be here observed, that on Monday the 6th September, J. Davies, Esq., of Pantyfedwen, accompanied by one of the General Secretaries, proceeded to Strata Florida Abbey, where, permission to excavate having been given in the kindest manner by Col. Powell of Nanteos, Lord Lieutenant of the County, they immediately set a party of labourers at work under proper superintendence. The spots selected for excavation were first, for about twelve feet along the south wall of the chancel, where they expected to find traces of the sedilia, the piscina, &c.; and secondly, at the western corner of the south transept where it joins the nave, as this point would

three or four tiles, rubbings of which he produced. There were two sorts of tiles found, some in dark glaze, and others upon a white glaze. They were then attracted to another part of the ruins—namely, the eastern portion of the chancel, where they found a portion of a sort of casing of the wall, and under some of it a sort of moulding, showing very clearly that some of the building was composed of portions of an earlier structure. They also found a portion of the piscina, which was of a very early period. In immediate connexion with those casings of the wall, which it might be stated were made of a light coloured stone, there were found some more tiles, the figure represented on them being a dragon. On some other tiles another subject was represented, which could not exactly be made out; it appeared as if there were a figure standing in the middle of it, and flowers placed on each side. These were the only things found in that part of the ruins worthy of note. Mr. Roberts, in his excellent paper, had said that this was a building of the transition style of architecture; and there could be no doubt of the correctness of his opinion. It was perfectly clear that this building was of the period of the transition from the Norman to the early English. From the last mentioned place they went to the westward of the building, where they found that most remarkable arch, which is the most perfect portion of the ruins; it contained extremely interesting features. The dimensions of the building, as they had been taken that day, were as follows:—The chancel is twenty-eight feet six inches by forty-five feet; but there was the greatest difficulty in getting at the exact dimensions, as the walls were so covered with turf. The transepts were forty-five feet by thirty-two feet broad. The nave, from the corner of the transept, was one hundred and forty feet long. This was not a very considerable size. There was a very interesting crossed stone in the cemetery, which was removed in the hope of finding some valuable remains; the only thing, however, that was found was a skeleton of considerable size, but nothing more of any value was discovered. That was all the information he had to give relative to their excursion; it was not without its value, and he should be proud if what had been done there that day should excite an interest in it; he hoped indeed that something would be done by persons resident in the locality, so that their efforts might not be fruitless. If a committee were formed for the purpose of examining, more minutely than they could on such a cursory visit, those interesting ruins, and if a correspondence with the parent society in London were entered into, it could not fail to be productive of much valuable matter. They should first endeavour to raise a sufficient sum to clear the whole of the area of that venerable ruin. (Cheers.) Those who would engage in the work would be amply recompensed for any labour or

serve to determine the nature of the work, &c. The excavations were continued on Tuesday and Wednesday; and by the time the members arrived, the pavement and walls were bare and ready for their inspection.

expense they might be put to in their researches. If the only result of the society to South Wales were the careful exploration of that beautiful ruin, their time would not have been thrown away; and if each present extended his inquiries only to his own immediate neighbourhood, he would be doing a vast amount of good. (Hear.) A spot, such as that they had that day visited, also raised in his mind thoughts of the most exalted nature; and indeed in every contemplative mind it must raise thoughts, which he was sure in this age would not be without their value. When they looked around them at the wonders of the creation, and the immense progress man had made in the arts and sciences; when they considered the vast power man had attained almost over the elements themselves; when by the agency of that powerful instrument—steam—the winds and the waves were alike almost disregarded; when they saw themselves flitting across the ocean, or on the land, with almost miraculous speed; they could not fail to be struck with admiration and awe, lest their ruins might in after ages be the only remains of the greatness we once possessed. When they therefore surveyed the ruins of ancient structures, they ought to fill us with feelings of a similar nature, and teach us that our forefathers, without education, and destitute of all the advantages we now possess, had achieved works which we were but too glad to imitate. (Cheers.) They taught us again, what should ever be before our eyes, that those who inhabited this land, while they were destitute of that blessed Religion which we now enjoyed, had inculcated those habits without which we could not be good Christians, viz. self-denial and charity, and had considered it their first duty to render homage to their God; how much more then should we remember, who were gifted with many privileges they did not enjoy, that it was also our duty, before we indulged in comforts in our own houses, to imitate the examples they had set us, and make the temples of our Lord and our God fitting and proper places for the worship of His holy name. (The Very Rev. Dean sat down amidst loud cheering.)

Lord DUNGANNON then rose and said, it might appear presumptuous in him to offer any observations, after the eloquent and interesting address they had just heard; an address that all must have listened to with delight; a feeling which was more particularly heightened, since it was delivered by a person so much respected for his eminent attainments, and who filled such a dignified station in that Church, which they all venerated. In him it might be truly said in the words of the Poet —

“True Christian zeal and classic lore unite,  
And shine forth with a pure redoubled light.”

He had given them a lesson on the state their venerable churches were allowed to remain in, which he hoped would not be forgotten, and which all ought to put in practice. Let them remember, that any effort, however small, was not useless, and if they always bore that truth in mind, much and lasting good would be effected.

(Cheers.) While we laboured to decorate and adorn our own private abodes, in what a degraded state were the temples of the Most High allowed to remain. While the painter, the architect, the sculptor, were called on to use their best efforts to rear a stately mansion, and were rewarded with no parsimonious hand,—indeed much was expended even on their gardens, so that they might have a perfect whole,—how sad was the contrast which presented itself in their churches; when perhaps at the very gate of that spot on which no expense or labour had been spared, stood the edifice, where the poor and the rich assembled to worship the Lord of all, in such a state of wretchedness and decay as a place for the reception of dumb animals would not be allowed to remain in. This was not an overdrawn picture of the state of things — (“Hear, hear,” from the Secretary) — but in too many instances a melancholy fact; surely then an effort should be made to remedy such a disgrace, so that our temples in which we assemble to offer up our prayers to the Most High, should be monuments of our zeal for our religion; for at the same time it should not be forgotten that admiration and regard for our religion, was the great source of all. It had been well observed by a very able writer, “that religion without learning may be too simple to be safe; but learning without religion is too subtle to be sound.” The ruins they had seen and heard of that day ought to produce the holiest feelings, and teach us that all in this world is but a passing shadow; that while the proudest nations had fallen away and become no more, and the most stately edifices had crumbled to the dust, they still retained their pure and sacred religion, which had withstood all the assaults of time, and had become the religion of the civilized world. (Cheers.) Let them then take example by the zeal of their forefathers, and carry out the principles they had heard that day. He fervently hoped the inhabitants of the town would not remain content with what had been done that day at that most interesting ruin, but that they would prosecute their search; as he was certain it would elicit the most interesting and the most holy records of antiquity. He had no further observations to offer, but he could not refrain from expressing the feelings of his heart on that interesting subject, and his heartfelt thanks to the very rev. gentleman, for the eloquent address he had favoured them with. (The noble Lord resumed his seat amidst loud applause.)

The Very Rev. the DEAN of BANGOR said, he was not going to trespass long on their time, as it was unnecessary after the eloquent speeches they had heard; but he must express the gratitude he felt for those excellent addresses. The few words he had to say he would give in rhyme. The very rev. gentleman then gave the following:—

Friends, let me say a word before we part,  
A word or two alluding to our art;  
Here come and taste of Antiquarian lore —  
Here list to men who tell of things of yore,

How things long past the present age adorn ;  
 Come, live with men who liv'd ere you were born,  
 For some indeed their very graves live in,  
*Fel yn y bedd y Bardd Taliesin.*<sup>1</sup>  
 You, young in art, your candour we bespeak,  
 And much indulgence from our audience seek ;  
 If our exertions please you, we are pleased,  
 And from anxiety of mind are eas'd ;  
 But if, unhappily, we fail to charm,  
 You'll this at least allow — we've done no harm.  
 Now various men do various tastes profess,  
 Some men delight in dancing — some in dress,  
 Some men in hunting pass their vacant hours —  
 In sporting some — the more refin'd is ours ;  
 Our purer taste tends to instruct the mind,  
 And by researches to improve mankind ;  
 By this the stores of ages past are shown,  
 And all their wisdom too is made our own ;  
 Our antiquarian taste then we'll pursue,  
 While favour'd thus — thus patroniz'd by you. (Cheers.)

This closed the proceedings of the day.

#### FRIDAY, SEPT. 10.

This morning the second public breakfast took place at the public rooms.

At twelve o'clock the PRESIDENT, Sir Stephen Richard Glynne, took the chair at the public meeting, which was to close the proceedings of the week.

Lord DUNGANNON moved that the restoration of Clynnog Fawr Church, and the Chapel of St. Beuno, be entrusted to H. Kennedy, Esq., and R. Kyrke Penson, Esq., architects.

The Very Rev. the DEAN of BANGOR seconded the motion. He argued that religion should accompany science, and he therefore felt an anxious desire that all their churches should be worthy of Him to whom they were dedicated ; who had said, "They who honour me, I will honour, and they who despise me shall be lightly esteemed." There could be no doubt that, in putting His holy edifices in a proper state, they would be honouring Him, and would not be lightly esteemed. Those who desecrated the things belonging to God, did not prosper, even in this world ; and he knew an instance of that in which the family of a person who had desecrated

<sup>1</sup> *As in the grave of the bard Taliesin.* This is in allusion to a laughable incident that occurred while visiting Taliesin's grave. The very rev. the Dean of Hereford, while standing at the brink of the grave, the turf being slippery, and the stones at the side giving way, fell in, and lay in the grave at full length. His very rev. brother the Dean of Bangor sympathising with him, said he should not remain there alone, and immediately leaped in, and took his station by the side of his brother dean, exclaiming, "There lies the downright dean," and pointing to himself, said, "here stands the upright dean." The dean, in telling the story in the evening, observed that the grave should hereafter be known not only as *Bedd Taliesin*, but as *Bedd y ddau Ddeon*, "the Grave of the two Deans."

the temple of the living God, had not prospered even to this day. It was, therefore, their bounden duty to honour their Maker, and render those places dedicated to His worship meet and suitable buildings. He had great pleasure in seconding the motion.

The motion was then put and carried unanimously.

The Rev. H. LONGUEVILLE JONES having been called on by the President, read a paper *On the General State of Welsh Antiquarian Remains, and on certain Desiderata connected with them.*

The DEAN of BANGOR mentioned that £50 had been granted by the Queen for the purpose of repairing the Tudor tomb in Penmynydd Church, Anglesey. (Loud cheers.)

The PRESIDENT then announced that the next General Meeting would be held at Caernarvon, in 1848; the day had not yet been fixed for the meeting, but ample notice would be given. In the meantime it would be desirable that local committees should be formed, to hold meetings to collect facts to be communicated to the General Meeting.

The SECRETARY announced that the Very Rev. the Dean of Hereford had been elected one of the Vice-Presidents, and had accepted the office. Edward Rogers, Esq., of Stanage Park, Knighton, had also been elected a Vice-President, and had accepted the office. (This announcement was received with enthusiastic cheering.)

The SECRETARY stated that there were numerous papers contributed which were not read, solely on account of want of time. Those papers bore evidence of their having taken considerable time and labour to get up, and the Committee were extremely sorry that they could not be read. He mentioned this, in order that those gentlemen who had contributed papers, should not suppose that there was any intention of underrating their valuable exertions, for which the Society were deeply grateful.

The DEAN of HEREFORD said he had been requested to propose a resolution which he was sure would be most cordially responded to. It was quite unnecessary for him to preface it with any observations of his own, as the gratification they had yesterday experienced, and the response that had been made to the few observations he had uttered the day before, were sufficient guarantees that the resolution he was going to propose, which was a vote of thanks to Col. Powell for his kindness in allowing them to inspect the interesting remains of Strata Florida, would be heartily received. They were greatly indebted to that gentleman for the permission he had afforded them to examine that interesting locality; and it was gratifying not only to find that they had permission to go there, but that he had allowed excavations to be made, which was a proof he had confidence in them. He must certainly express a hope that what they had done would be but the first step to something to be done at a future time, which would be more extensive; and he hoped that if anything were to be done, he should not be left in ignorance of it, as, if he could possibly find time amidst his numerous engagements, it would give him the greatest gratification to assist



in the excavation. (Cheers.) "If we of our profession," added the Dean, "feel an interest in structures such as those we have the day before witnessed, and if the public also take an interest in them, surely those persons to whom the soil belongs, who claim possession of those interesting relics, should feel a deep interest in them also. To us who are expected to record those matters that fall under our observation, and to preserve them, it must be delightful to communicate that knowledge to others. But it should be remembered that we have only a life interest in these venerable ruins; not so with the owners of the soil, they have a greater interest in them; it is theirs to hand them down to their children's children, and they are therefore bound to preserve and revere them." (Loud cheers.) The feelings he entertained, and which he wished to express, were very beautifully described by one of England's greatest poets — Wordsworth. He would read that extract, as it embodied all he wished to say; it also embraced those considerations which were to be particularly regarded as belonging to such an association as the present. The lines were suggested to the poet on seeing the Roman station at Penrith, and are as follows: —

How profitless the relics that we cull,  
 Troubling the last holds of ambitious Rome,  
 Unless they chasten fancies that presume  
 Too high, or idle agitations lull!  
 Of the world's flatteries, if the brain be full,  
 To have no seat for thought were better doom;  
 Like this old helmet, or the eyeless skull  
 Of him who gloried in its nodding plume.  
 Heaven out of view, our wishes, what are they?  
 Our fond regrets, tenacious of their grasp?  
 The sage's theory? The poet's lay? —  
 Mere fibulæ without a robe to clasp;  
 Obsolete lamps, whose light no time recalls;  
 Urns without ashes, tearless lachrymals. (Cheers.)

When he spoke of religion in those matters, he not only included what was openly recognized as such, but the higher duties, and that evidence of our faith which should pervade all Christians, namely, Christian charity. There was no greater evidence of being possessed of that virtue than in looking at the works of their ancestors with veneration, copying those things which ought to be copied, and avoiding those which ought to be avoided, — (cheers) — not rejecting anything simply because it was the production of the rude ages, nor on the other hand imitating it for that reason. (Cheers.) He must be allowed to say that he felt personally indebted to Col. Powell, and his representative on the spot, for the pleasure he had experienced in one of the most interesting days he had spent for some time. There was something particularly interesting in the style of the abbey, something which belonged to this country, and consequently the more interesting. When they came into Wales they found they were among the institutions of



their own country; in other parts they found remains of the Normans and other foreign invaders, but when here we seemed to be in the heart and soul of our own country. When they looked at the magnificent graves of those poets now no more, and into one of which he had had the honour to fall, and also remembered the splendid poetry they gave birth to, and reflected that we now stood on the ground they once occupied, we could not help revering their memories, and considering that, although they were not blessed with the same faith as we were, they were possessed of many virtues. Some of their flights of poetry, more profane it was true, might almost be said to equal the inspired writings of the sacred volume, which spoke of him who "maketh the clouds his chariot, and rideth on the wings of the wind." He begged to express his thanks to the Secretary for the very valuable paper he had just read; he hoped it would go through the length and breadth of the land. The study of archæology would do much to advance the true interests of the country, for it would enlighten us as to the true history, manners, and customs of the early inhabitants of this isle. (Cheers.) After some further observations on the state of Roman remains in this country, and of his early studies in archæology, the very rev. gentleman proposed a vote of thanks to Col. Powell, M.P. Lord Lieutenant of the county, for his kindness in allowing the society to inspect the ruins of Strata Florida, and to his agent, Mr. Hughes, for his courtesy in attending on them; and concluded by hoping that he should very soon have an opportunity of enjoying a repetition of the visit. (The very rev. gentleman was loudly cheered on resuming his seat.)

JOHN HUGHES, Esq., Lluest Gwilym, Local Secretary for Cardiganshire, seconded the motion, which, having been put from the chair, was carried *nem. con.*

THE DEAN OF BANGOR said he had great pleasure in proposing a vote of thanks to those persons who had contributed objects of antiquity for inspection during the meeting. If it were necessary to say anything, he would say that to appreciate them they must be seen; and those present having seen them, and no doubt appreciated them, he need not trouble them with any observations. Besides, he had to cross a certain ferry [Aberdovey] on his way home at a certain hour that day; he had therefore no time to make any lengthened discourse; but if any kind friends would accompany him to the aforesaid ferry, he should feel great pleasure in turning round, after he had got over, and making them a speech. (Laughter.) As it was, he must bid them a hearty farewell. (The very rev. gentleman then left the room amidst loud cheers)

THOMAS ALLEN, Esq., said he had been requested to second the motion proposed by the very rev. gentleman; and his brevity would be an excuse for his saying one word. It was this;—he hoped that those, who had the good of the society at heart, would not allow all their energies to be expended at these annual meetings, as, if they did, little good would be done. (Hear, hear.) The best

thing they could do, after leaving the meeting, was to look about them in their several localities, with energetic zeal, for objects worthy of being observed; and the remarks they heard at these meetings would operate as magnifying glasses in their search for antiquities. If they did that, there would be found antiquities worthy of note, and they could then, at their next general meeting, give much important information. (Cheers.) He hoped each member would not consider his duties ended with this meeting, but that he would bear in mind that carefully looking for objects of antiquity was his duty, and that he would stimulate the exertions of those gentlemen, a vote of thanks to whom he had now the honour of seconding. (Cheers.) The motion was then put and carried.

The SECRETARY said, before the meeting separated he must call their attention to a Society which was senior to theirs; he alluded to the Society for the Publication of Welsh Manuscripts. That Society had been the means of giving to the world very valuable documents; but he was sorry to say it was not supported as it deserved. He thought it a duty incumbent on all Welsh antiquaries to lend their aid to that Society. The next volume would contain the life of St. Beuno. The printing of those volumes was executed by Mr. W. Rees; and, as specimens of typography and execution, they would reflect great credit even on the London press. He thought it right to call their attention to this Society.

Sir STEPHEN R. GLYNNE having left the chair, it was taken by the DEAN of HEREFORD.

D. EDWARDES, Esq. Mayor of Aberystwyth, came forward and said that, having the honour of being the Mayor of the town, he had been requested by the Inhabitants to say how much they were gratified at the visit of the Society, and honoured by their town having been chosen as the place to hold the first meeting of the Association. He could not doubt that great good would result from this visit, in awakening them to the value of the many interesting relics which abounded in the neighbourhood. He could safely assure them that whatever town they visited on any future occasion, they would not find there more ardent friends than those they left behind them; and in the name of the inhabitants of the town he thanked them most cordially for their visit, which had proved so interesting and successful. (Cheers.) He had great pleasure in moving, therefore, that the thanks of the meeting be given to the President, Committee, and Officers of the Association, for their exertions on this occasion. (Cheers.)

The Rev. J. EVANS felt great pleasure in seconding the motion.

The DEAN of HEREFORD said it was not necessary to go through the form of putting that motion to the meeting, as he was certain they all felt alike. (The motion was then carried amidst the loudest acclamations.)

The DEAN of HEREFORD, addressing the President, said it gave

him the greatest pleasure in being the organ of conveying to him the thanks of the meeting, which had been so delightfully proposed, and so heartily responded to.

SIR STEPHEN R. GLYNNE returned thanks. On his own behalf, and on that of the other officers of the Association, he had to tender their best thanks, for the kind manner in which the vote had been proposed and agreed to by the meeting. He might say for himself and for all the other officers, some of whom had worked most zealously and indefatigably, and had sacrificed much time in forming the Society, that for any trouble they had taken, they had been amply repaid by the satisfactory manner in which that meeting had passed off, and he must say that it was mainly owing to the kindness that had been shown them, that this success was to be attributed. They had had a most auspicious beginning; indeed, if they had not, they could not have hoped for success. For the kind feeling shown by the inhabitants of the town, and especially for the valuable assistance afforded by the Local Secretary and Committee, in making arrangements for their reception, they were greatly indebted; he had, therefore, great pleasure in proposing that the thanks of the meeting be given to the Mayor, the Vicar, the Local Secretary, and Local Committee, and the Ladies and Gentlemen of Aberystwyth, for the great kindness they had shown them. (Loud cheers.)

The Rev. H. LONGUEVILLE JONES had great pleasure in seconding the motion. As an officer of the Association, he should be guilty of neglect, if he did not give his especial thanks to the Local Secretary and Committee, for their great and successful exertions. To them was the credit due for the arrangements, and especially to the Local Secretary. When he (Mr. J.) came down to Aberystwyth he found all the arrangements so complete, that he might have stayed away till the meeting commenced; in fact, nothing had been left undone. The reception given them by the inhabitants and visitors was most gratifying, and would form an excellent precedent to go upon in their visits to other towns. He felt great pleasure in seconding the motion. (Cheers.)

The DEAN of HEREFORD said he could not put the motion to the meeting without offering his humble thanks to those gentlemen who had had the conduct of the arrangements, and owing to whom the meeting had passed off so well. He knew very well the trouble of managing such things, from having been engaged in them himself, and how difficult it was to foresee what would be required in conducting a meeting like that. It was, therefore, impossible for him to express the strong admiration he felt at the manner everything had been carried on. (Cheers.)

The motion was carried with acclamation.

JOHN DAVIES, Esq., Pantyfedwen, on behalf of the Local Committee, rose to acknowledge the honour. He could assure them that thanks were not needed, as they had done nothing but their

duty: it had given them the greatest pleasure to find that their exertions had met with the approbation of the meeting. (Cheers.)

Sir STEPHEN GLYNNE then resumed his seat.

The DEAN of HEREFORD said that there were two persons to whom their thanks were especially due, since they had been the chief instruments in establishing the Cambrian Archæological Association. He alluded to the Rev. John Williams, Perpetual Curate of Nerquis, and the Rev. H. Longueville Jones. They were greatly indebted to them, not only for the gratification they had received at this meeting, but also for the journal, the *Archæologia Cambrensis*. He had, therefore, great pleasure in proposing the thanks of the meeting to the General Secretaries and Editors of the Journal of the Association. (Cheers.)

EDWARD ROGERS, Esq., Stanage Park, seconded the motion, and said they must feel indebted to those gentlemen. He would take that opportunity of thanking the Association for the honour conferred by electing him one of the Vice-Presidents. He fully believed that this Association would do much towards the discovery and preservation of things, which would otherwise have remained unknown or have been destroyed. (Cheers.)

The motion was put and carried amidst loud cheers.

The Rev. H. LONGUEVILLE JONES said, he had the less hesitation in rising to return thanks, as the merits were not on his side; for, if it had not been for his worthy colleague, that Association would not have existed. It might be new to some to know that the *Archæologia Cambrensis* was first started by two poor clergymen, one of them with only a very small benefice, the other without any whatever: they had continued it for some time, and the ultimate result of it had been that Association. He claimed no merit for himself, being merely an humble instrument; his colleague was the head, he was only the arm. It was gratifying to him to find that their efforts had been approved of. (Cheers.) On behalf of his colleague and himself, he returned them his most hearty thanks. (Cheers.)

The PRESIDENT then announced that the meeting of 1847 was closed.

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During the meeting the sum of five pounds was voted in aid of a subscription for purchasing a considerable number of early incised and sculptured slabs and coffin lids, found during the recent demolition of the old church at Flint. These valuable relics are to be deposited in a Museum for National Antiquities and objects of Natural History, which it is in contemplation to establish in the county of Flint.

The complete list of Members and Officers of the Association, with the regulations as voted at the general meeting, will be printed as soon as the returns can be completed, and forwarded to each Member. Meanwhile application is recommended to be made without delay, to one of the General or Local Secretaries, by all per-

sons desirous of becoming members, in order that the list may be as complete as possible. Care should be taken to give names and addresses with accuracy.

In consequence of an addition to the first rule of the Association, stating that "*no pecuniary subscription is required of any Member, but contributors of one pound per annum or upwards, to the funds of the Association, will be entitled to receive the publications of the Association in return,*" nearly all the Members present immediately lodged donations in the hands of the Treasurer.

The sums of £46 13s. 6d. and £26 10s. were subscribed for the restorations of Clynnog Fawr and Llanbadarn Fawr respectively, before the meeting was dissolved.

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## Correspondence.

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### EXTRACTS FROM J. LLWYD'S MSS.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN,—I send you the following extracts from the MSS. of the late Rev. J. Llwyd, illustrative of various points connected with Flintshire and Denbighshire:—

"June 9th, 1774. Employed people to open the remainder of a tumulus in a field called Kefrydd, not far from Tommen y Faerdre, in Llanarmon. When Mr. Pennant and I came there, we found they had demolished one urn that morning; that which was found whilst we were present, was of unburnt clay, full of calcined bones, and undoubtedly bones, ashes, &c. converted into more earth; its circumference at the base, two feet two inches, at the projecting part two feet two inches and half, the height eight inches and half. It lay with its face downwards upon a flat rude stone. Over it lay a covering of exceeding fine mould, over that a large flat stone, supported at each end by other stones, to prevent its crushing the urn to pieces. I saw in this tumulus several human bones uncalcined. N. B. Great part of this tumulus had been before mixed with lime, and carried off for the purpose of manuring the field. By the information of the proprietor of the land, several urns and several skeletons went into the compost."

"On a stone on the east side of Llanverres church, is

I. D.

S. T. D.

1650

said to commemorate Dr. John Davies, author of the *Dictionary*, a weaver's son, of that parish, who is said to have rebuilt the east end of the church at his own expense."

"June the 8th, 1774. Copied the following inscription from the \* \* East gable end of Vale Crucis Abbey:—

† Adam A M . . D. M. S. fecit  
hoc opus pace B. quiescat  
Añe.

N. D.'

Viz.: Adam A. Maeloris dominus fecit hoc opus pace beate quiescat (quære an *amin* or an *amen*), N. D. probably 1500."<sup>1</sup>

"On a stone in Llangollen-bridge, 'Rondle Reade, 1656, Mason.'"

Aug. 30th, 1847.

I remain, &c., A. LL.

### HUMPHREY LLWYD.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN,—At the first sight of E. P.'s query about the Humphrey Llwyd, who obtained the extraordinary honour which is mentioned at p. 280 of your last number, I concluded that it must have been the celebrated antiquary of that name, and the more so as he was likely to have been then in the way of the Court, by having married a Peer's daughter, and by his being a member of Parliament. This eminent scholar, however, is everywhere said to have died in 1568, at the age of forty-one, and unless there is an error in one of the dates, he could only have been an infant in the 19th of Henry VIII., when the grant was made. See Pennant's *Tour in Wales*, vol. ii. p. 256; Owen's *Cambrian Biography*; and Sir S. R. Meyrick's *Heraldic Visitation of Lewis Dwnn*, vol. ii. p. 87.—Your obedient servant, Sketty Hall, July 3rd, 1847. D.

### CROMLECHS, &c. IN PEMBROKESHIRE.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN,—Knowing your anxiety to obtain information, however brief, concerning the nature and localities of British remains in Wales, I send you the following list of some of the monuments in this county:—

There is an inscription, surmounting a cross, on a stone which is now used as a gate-post, on a farm called PEN ARTHUR, near St. David's, in the occupation of Mrs. Roberts. The stone was found in a moor not far distant from its present locality. The tradition current among the country people is, that the stone commemorates a battle fought in the neighbourhood, about some lands to which the cathedral of St. David's laid claim.

In the parish of Nevern, near Newport (Trevdraeth), Pembrokeshire, there are two magnificent cromlechs, namely,

1. LLECH Y DRYBEDD, about two and a half miles north-east of Nevern church, on *Tre Icert* farm. It is supported upon three short upright stones. The incumbent stone is of a bluish, or a hone-colour, hue, and knives and penknives are sharpened upon it. It is about forty feet in circumference, and its thickness from three to four feet.

The vignette in the title-page of Fenton's *History of Pembrokeshire*, is a drawing of it by the late Sir Richard Hoare; but there instead of the incumbent stone dipping north-west, it dips south-east.

In a field on the west there is a stone called *Maen y tri-etivedd*, the stone of the three heirs.

2. COETAN ARTHUR, on *Pentre Ivan* farm, about two and a half miles south-east of Nevern church. Mr. Fenton says, that Sir Richard Hoare thought the cromlech, or temple, (?) at *Pentre Ivan*, surpassed in size and height any he had seen in Wales or England, Stonehenge and Abury ex-

<sup>1</sup> We quote the above inscription for the sake of the first word it contains, viz. ADAM; because, though the remainder of it, as given by Mr. Llwyd, is not quite correct,—and indeed if that eminent and careful antiquary had not used a telescope, as we ourselves did, we doubt whether he could have read the inscription with anything like certainty,—yet it fixes the reading of the name ADAM, about which we were suspicious, from some other observer having read it ANIAN. The word *East* was no doubt a slip of Mr. Llwyd's pen.—EDD. ARCH. CAMB.



cepted. It was formerly in a circle of rude stones, one hundred and fifty feet in circumference.

The incumbent stone rests upon two of columnar form, tapering to a point, with an intermediate one, which does not quite reach the south end. The most elevated supporter is above eight feet high, the lowest seven feet. The top stone is of immense size, and much thicker at one extremity than the other. It is eighteen feet long, nine feet broad, and three feet deep at the heavier end.

In the adjoining field, about one hundred or one hundred and fifty yards north-east from the above cromlech, is a huge recumbent stone, evidently intended for an altar; but broken in the act of being lifted, or hoisted, up. At one point, or end, of the stone, there are two large holes, scooped apparently with the intention to place poles in them to lift up the stone, or to support the stone when lifted up; and close at hand there is a rock, or a rock-like stone, with large holes made in it, apparently to rest the ends of the poles in them, whilst the stone was being lifted up.

Not far from *Pentre Ivan*, now a farm-house, on the road that leads to *Ty canol*, there are the remains of a curiously pitched way, called the *Causeway*, which tradition says formerly led to the cromlech. The present remains are about half a mile from the cromlech.

In the parish of *TREVDRAETH*, or Newport, Pembrokeshire, there is a beautiful cromlech; but not so large as the one on *Tre Icert* farm. It is close to the town, about two miles west from Nevern church, in a field, on the left hand of the road leading from Newport to Berry Hill, and about two hundred yards from the Nevern river.

About half a mile from Newport, on the Fishguard road, in a field adjoining the road, and near a bridge, there are very curious druidical remains. It is a small chamber formed of massive stones, placed around it something in the shape of the radii of a wheel, having incumbent stones resting upon them; but whether these stones cover a grave, or form a *sanctum sanctorum*, or a place to initiate candidates in the rites or mysteries of druidism, or what they were, I will leave others to judge.

Pembrokeshire must certainly have been a land of the Druids; for no county in Wales can boast of so many cromlechs. It would be desirable, indeed, to have a list, as well as a drawing, of them; and the mighty cromlech on the farm of *Longhouse*, near *Tre vein*, in the parish of *Llanrian*, is one of the most stupendous of any of them.

There is a cromlech, also, in a field near Stone Hall, in the parish of St. Lawrence, from which the ancient house of the *WOGANS*, now no more, no doubt took its name. One end only of this cromlech is supported; and it is so large that one is astonished at the strength that must have been used to lift up even this one end of it.

Besides these there are cromlechs in the following parishes in this county. Parish of Mathry, at Glandwr and Longhouse; and parish of St. Nicholas, at Trellys and Ffynnonddrudian.

Yours, &c.,

TEGID.

Nevern, Sept. 1st, 1847.

[We hope to be able to give representations of the inscription mentioned above, and also of some of these cromlechs, at a future period. We should be curious to compare them with the cromlech, or reputed cromlech, at Hen Blas, in Anglesey, which is a sort of Pelion and Ossa affair. — EDD. ARCH. CAMB.]



## MOLD CHURCH.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN,—The inscription

FVNDAMENTVM  
ECCLESIE CHRISTVS  
1597

W. AS: EPS.

mentioned in your last number, as having been lately found on a stone in Mold Church, was first discovered in the year 1783. It is supposed to refer to the erection of the south aisle; and yet an earlier prelate, that is, Bishop Wharton, is said to have been a considerable benefactor to that part of the church, and his arms are still, I believe, on the wall of the said aisle. On the subject of these arms, Brown Willis communicated the following information to the Rev. Dr. Wynne, of Tower, in the parish of Mold:—

“Whaddon Hall, 1758.

“Dear Sir,—As to Bishop Wharton, you may assure yourself, that it is his arms in your church of Mold; for the hands conjoined or clasped, are part of the bearings of the family of Purefoy or Perfoy.<sup>1</sup> We have in this county a very ancient family of Purefoy, and I am pretty sure, they quarter them, though their common arms are three stirrups. Also, Mold Church by the fabrick appears not to be so ancient as Bishop Lancaster’s time. And we have scarce an instance in his time of bishops being buried in parish churches. They were interred mostly in convents, if not in cathedrals. And as they were generally principals of religious houses, which they held in commendam with their bishoprics, I am fully satisfied that Bishop Robert Lancaster was possessed of some convent, though I could never find of what place.”

Perhaps the right way to reconcile these seemingly contradictory accounts would be to say, that Wharton designed the south aisle, towards the building of which he was also the principal contributor; but that the work was not actually commenced until the time of Bishop Hughes, some years later.

The north and middle aisles were built at a much earlier date. Ab Shandin, who was vicar of Mold before 1506, is stated to have glazed two of the windows in the north aisle. In pulling down the old tower in 1768, a curious image was discovered near the foundation, which the worthy vicar, however, in his excessive horror of popery, immediately consigned to destruction. The present steeple was erected in 1773, at an expense of nearly £2000.

Can any of your readers point out the exact spot in the parish of Mold, where *Capel y Spon* was situate, of which a small part of the wall is said to have been standing in 1698–9? Unde derivatur Spon?

Yours, &amp;c.,

Aug. 31st, 1847.

AB ITHEL.

## CARN LLECHART.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN,—Will you be kind enough to permit me through your medium to request some of the antiquaries of Swansea and its neighbourhood, to forward you a description, and whatever account may be procurable, of CARN LLECHART. It will be found on the hill side, near the top ridge,

<sup>1</sup> Wharton was also called Parfew or Perfew. He was consecrated Bishop, A.D. 1536, and was translated from St. Asaph to Hereford, A.D. 1554.

indeed, of MYNYDD MAEN COCH, in the parish of Llangyfelach. From Swansea, the way to it is up the vale to Pontardawe, and then a lane on the left may be safely followed for a mile or so; a question addressed to the first cottager will then put the tourist right in the way of the circle, which he will find in a state of almost perfect preservation. If my friend GEO. GRANT FRANCIS, Esq. would give a day to this good work, he would at once secure to himself a day's gratification and serve the cause for the promotion of which you so devotedly and successfully labour.

I am, Gentlemen, yours truly,  
Grove Place, Manchester, 21 Sept. 1847. D. RHYS STEPHEN.

### Miscellaneous Notices.

ARCHÆOLOGIA CAMBRENSIS.—We are sorry to inform our readers that the whole stock in hand of the following numbers of this work, viz., No. III. and Supplement, and No. IV., have been destroyed by fire in a calamitous conflagration which occurred lately at our Binders. By this misfortune, independently of the heavy loss sustained by the Editors, they are *for the present* unable to furnish any copies of Vol. I., more than one-half of which has thus irremediably perished. Subscribers having *clean* copies of Vol. I., or of any of the three numbers specified above, may obtain a good price for them on application to the Publisher. It is believed that not more than a dozen copies of Vol. I. are now in the market.

NERQUIS.—A coffin-lid entire and part of another, each ornamented with a cross fleuri, were lately discovered in a horizontal position, above a window on the north side of Nerquis Chapel. The incisions, however, have been so much chiselled out, that it would be difficult now to obtain a good impression of them. Lower down, embedded in the same wall, was found the fragment of another slab of a smaller size, distinctly inscribed with an encircled cross of a plainer pattern. These stones appear to have belonged to a former edifice, but whether here or elsewhere, it would not be easy to conjecture, there being no tradition which might help us out on the subject. There was found, moreover, in the same chapel, behind a pew in the east wall, south of the altar, a recess about a foot square, at the bottom of which is the figure of a human face, roughly carved on a block of free-stone. These discoveries were made in consequence of some alterations which it has been deemed necessary to effect at the above chapel.

MUNICIPAL RECORDS.—The Antiquaries of Wales would be doing good service if they were to occupy themselves, where opportunity served, in examining the ancient municipal records and documents of their several districts. Much light would undoubtedly be thrown upon the history of this country by such researches.

BASINGWERK ABBEY.—Can any of our correspondents help us to the derivation of the name BASINGWERK or BASINGWERKE? We find BASING and BASINGSTOKE in Hampshire, and BASINGHALL in London.

OFFA'S DYKE.—It would give us pleasure to hear of any of our correspondents undertaking to examine carefully the doubtful portions of this great work, and we should be happy to assist them in mapping the whole. The Ordnance map will be found of use in this undertaking.

CAMBRIA ROMANA.—The county of Cardigan is now added to those which are at present under careful survey for their Roman remains. Cor-

respondents are wanted in Pembrokeshire, Glamorganshire, and Brecknockshire.

ARMS OF CADWALADR.—Is there any authority for the following blazon attributed to King Cadwaladr, (*Guillim*, p. 91,) viz.: "Azure, a cross patée on three limbs, fitched on the lower limb?"

## Reviews.

1. ECCLESIASTICAL ANTIQUITIES OF DOWN, CONNOR, AND DROMORE; consisting of a Taxation of those Dioceses in 1306, with Notes and Illustrations. By the Rev. W. REEVES. Dublin: HODGES & SMITH, 1 vol. 4to. 1847.

A learned work, like that now before us, does credit, not only to the author, but also to the literature of that country in which it is produced. The vacuum complained of by English antiquaries, when examining into the early history of Ireland, is by this partially and most satisfactorily filled up: and we find in the present volume, a mass of curious information, which is of great interest to us as strangers, but must be of considerable value to those who are acquainted with the localities mentioned. We wish that we could see the Taxation of the Welsh Dioceses re-edited and illustrated as amply as this is: there is great want of such a good work, and we should be glad to hear of the Ecclesiastical Authorities of Wales lending their sanction to such an undertaking.

Mr. Reeves commences his work by an introductory dissertation on the Taxation itself: on the time and mode of its compilation. He then explains and comments upon his references; and adds a fac-simile of the MS. of the Taxation itself. The text of this MS. is given in the original Latin, and in English; accompanied by a body of notes much more copious than the text itself; and followed by an appendix occupying 268 pages out of the 436 of which the volume consists, with a copious index.

In these notes, and in these supplementary papers, the author has shewn himself a diligent and profound antiquary; and he sets a striking example of what may be accomplished by one labouring, as he observes, "under great disadvantages,—a hundred miles from Dublin,—and in the midst of parochial engagements, which allowed of only occasional snatches for making the necessary enquiries."

The information contained in the following extracts from the opening paper of the appendix, an History of the Diocese of Down, will induce many of our readers, we hope, to render themselves possessors of this standard Book of Reference:—

The diocese of Down, in its present extent, is a collection of smaller sees, which have been reduced to the condition of parishes, and of districts, which, in primitive times, were not assigned to any diocese. The same remark applies to Connor, and most of the larger dioceses of Ireland. A moderate acquaintance with the ancient ecclesiastical records of the island is sufficient to impress the mind with the conviction that episcopal ordination was very frequent in the primitive Church of Ireland, and that in raising ministers to the office of bishop, respect was rather had to their qualifications in piety, learning, and zeal, than to the claims of the district over which they were placed: it being more the object to secure to the Church the perpetuity of orders, than to parcel it out into accurately defined dioceses. Hence when Nennius, writing in the ninth century, sums up the labours of St.

Patrick, by ascribing to him the foundation of three hundred and sixty-five churches, the consecration of above three hundred and sixty-five bishops, and the ordinations of three thousand presbyters, he must, after making all due deductions on account of the exaggerating spirit of the age, be understood as recording a prevalent impression that bishops were very numerous in Ireland during the life-time of her apostle, and that the numerical proportion which they bore to the presbyters was much greater than in after times. The Tripartite Life of St. Patrick, which was probably written in the ninth or tenth century, increases the number of bishops ordained by St. Patrick to three hundred and seventy: of priests to five thousand; and of sacred edifices, founded by him, to seven hundred. On the estimate given by Nennius, the learned author of the "Defence of Diocesan Episcopacy," places but little dependence: yet he observes, "supposing these holy bishops had been all of Ireland, yet there is no need of so many cathedrals for them; for they lasted four reigns, which make up a hundred years. And though all the bishops' seats in Ireland had not been above fifty, they might easily have afforded three hundred and fifty saints in the compass of a hundred years." Bishop Lloyd suggests: "Perhaps the meaning might be, that beside those thirty bishops which Patrick ordain'd for the bishops' sees, he also ordain'd as many suffragans as there were rural deaneries, in each of which there were eight or nine parish-priests, taking one deanry with another."

But the most ancient and valuable authority on the subject is the "Catalogus Sanctorum Hiberniæ," which Archbishop Ussher first published, as he found it in two manuscript copies. It commences thus: "Primus ordo Catholicorum sanctorum erat in tempore Patricii. Et tunc erant episcopi omnes clari et sancti et spiritu sancto pleni CCCL. numero, ecclesiarum fundatores. Unum caput Christum, et unum ducem Patricium habebant: unam missam, unam celebrationem, unam tonsuram ab aure usque ad aurem, sufferebant. Unum Pascha, quarta decima luna post æquinoctium vernale, celebrabant: et quod excommunicatum esset ab una ecclesia omnes excommunicabant. Mulierum administrationem et consortia non respuebant: quia super petram Christum fundati, ventum tentationis non timebant. Hic ordo sanctorum per quaterna duravit regna, hoc est, pro tempore Læogarii, et Aila Muilte, et Lugada filio Læogarii, et Tuathail. Hi omnes episcopi de Romanis, et Francis, et Britonibus, et Scotis exorti sunt."

—The great frequency of bishops in the system of Church government introduced by St. Patrick is attributable to various causes. Christianity made rapid progress in Ireland under the labours of that missionary; and it is well remarked by Dr. Lanigan, "that although Christianity was not propagated in Ireland by the blood of martyrs, there is no instance of any other nation, that universally received it in as short a space of time as the Irish did." This sudden accession of great numbers to Christianity, and the prospect of their increase, would naturally suggest the advantage of supplying abundant means to answer the demands which were likely to be made upon the ministry. Further, the civil condition of the country might have contributed to this large proportion of the higher order of the clergy. The island was subdivided into a great number of petty principalities, which were grouped into two great confederacies, called Leth Cuin, which was the northern half, and Leth Mogha, which was the southern. And thus, while these two primary divisions led to the establishment of the two original archbishoprics of Armagh and Cashel—Emania, near Armagh, having been the seat of the northern dynasty; and Cashel the seat of the southern,—the suffragan bishops were regulated by the tributary principalities, and had jurisdiction equal in extent to the temporal sway of the ruler. The same principle prevailed in England, in the seventh century, although it led to very different results; for it appears by the account given in Bede of the Council of Herutford (Hertford or Hereford) that there were not above seven bishops in all the Heptarchy, or seven Saxon kingdoms: so that, in that age and country, a kingdom and a diocese were almost commensurate. At that synod it was ordained, in the ninth canon, "ut plures episcopi, crescente numero fidelium, augerentur:" and it has been the carrying out of this principle which has caused the diocesan distribution of England to run in the opposite course to that of Ireland, so that while the sees of the latter have been continually on the numerical decrease, those of the former have been on the increase; and while Ireland's hundred have been reduced by law to twelve, those in the sister country have multiplied four-fold. It was, as Bingham observes, the distinguishing feature between countries early converted, and those at a later period, that the dioceses of the former were much more numerous and circumscribed. Thus, in Asia Minor, which extended 630 miles in breadth, and 210 in length, there were four hundred dioceses; while, in

Germany, which was of greater extent, there were but forty bishoprics, because Christianized at a much later period. In Poland there were only thirty, and in Russia but twenty-one. In Palestine, again, whither, as to the first field of Christianity, one would naturally look for the earliest specimen of diocesan distribution, there were, within the bounds of 160 miles, forty-eight bishoprics. Amongst these was partitioned a country, which shortly before the Roman Invasion possessed two hundred and forty cities and villages, the smallest of them containing a population of 15,000 souls. In Italy, also, within the territory of Latium, which was not above 60 miles in extent, there were between twenty and thirty bishoprics, many of them not above five or six miles asunder. Even in Ireland, until comparatively recent times, there have been some independent bishoprics so small, that were the whole island distributed into sees of similar extent, their number would approach to that which prevailed in early ages. The diocese of Kilmacduagh, which had a distinct bishop in 1523, contains an area of no more than 130,000 statute acres. Kilfenora, which was governed by a bishop of its own until 1642, contains but 136,000 statute acres. The diocese of Waterford, which is only 13 miles by 9, was founded in 1096, for the sake of the town of Waterford, and was governed by its own bishop till 1362. If Kilmacduagh, then, were taken as the standard of extent, Ireland would be divisible into one hundred and sixty dioceses; or if Kilfenora, into one hundred and forty-seven such; or if Waterford, into two hundred and fifty such. Ross had a bishop exclusively so lately as 1542, and Ireland would admit of ninety-four sees like Ross. And, to come down to our times, Dromore diocese, which was an independent see, and governed by its own bishop, until 1842, possessed no town with a population of more than 4,677 souls, yet it extended over but three baronies, or less than a ninetieth of the area of Ireland.

—About the commencement of the twelfth century the Irish Church was brought into a closer connexion with the Church of Rome than had previously existed, and to this it is probable that the intimacy of Gillebert, bishop of Limerick, with Anselm, the English Primate, largely contributed. Gillebert appears to have been very studious of effecting, throughout Ireland, an entire uniformity of religion, moulded after the model of the papal Church. In consideration of his zeal he was appointed papal Legate for Ireland, being the first who bore the office, and in that capacity presided at the Synod of Rath-Breasail. This council, which was convened in 1118, was attended by the two archbishops of Ireland, by bishops, and clerics of various ranks, as also by distinguished laics. The great object in hand seems to have been the distribution of Ireland into regularly defined dioceses, and the endowment of the higher order of the clergy. It was decreed that, exclusive of Dublin, which was left subject to Canterbury, there should be twenty-four dioceses; twelve in Leth Cuin, the northern half, subject to the Archbishop of Armagh, — and twelve in Leth Mogha, the southern half, subject to the Archbishop of Cashel. Of the former, Connor and Dundaethglas were to be two. Dromore is not mentioned, it being contemplated to include it in Dundaethglas or Down. But it is remarkable that when the bounds of the several dioceses are laid down, no notice is taken of Down, so that Keating, who has preserved the particulars, observes: "The diocese of the Bishop of Dun-da-leathglas is not set out in the journal of this convention." But the truth is, that though its proper boundaries were not set out, it was included within the limits of Connor, and the boundaries which were assigned to Connor, embraced it and Dromore as well as Connor, following the north-eastern coast from Benyevenagh in the county of Derry, to Newry, in the county of Down; as will be shown when the diocese of Connor comes under consideration. Thus one extreme begat another, and the numerous little sees of ancient times were swallowed up in one great diocese, which even exceeded, in extent, the overgrown unions of modern days. To this union of the sees St. Bernard alludes, in his *Life of Malachi*, where, having related his resignation of the primacy, he proceeds to say, in reference to his former charge at Connor:—"ad suam parocciam redit. Non tamen Connereth, et audi causam dignam relatu. Diocesis illa duas fertur habuisse antiquitus Episcopales sedes, et duos exstitisse Episcopatus. Id visum melius Malachie. Itaque quos ambitio conflavit in unum, Malachias revocavit in duas, partem alteri Episcopo cedens, partem retinens sibi, et propterea non venit Connereth quod in ea jam Episcopum ordinasset, sed Dunum se contulit, disteminans paroccias, sicut in diebus antiquis." This statement, which is true to a certain extent, must be taken with some limitations, and the "antiquitus" of the writer be confined to a term of twenty years, ten of which were passed by Malachi himself in the occupation of these two united sees. In the year 1117, according to the *Four Masters*, died Maolmaire, Bishop of Dundaethglas, and Flaun O Scula, Bishop of Connor: and on

their decease, the new Bishop of Connor held both sees; but this was only until 1124, when Malachi was elected to Connor. In 1134 he was appointed to Armagh, and his successor at Connor continued to hold both sees till 1137, when Malachi retired from the primacy, and, as he could not dispossess the Bishop of Connor of his proper see, took from him the see of Down, or rather placed himself in the unoccupied seat. To the move which was made, about the beginning of this century, it is that we are to attribute the change of names in the ancient sees of Ireland, whereby, instead of the old cathedral names, they assumed territorial appellations. Thus the Bishop of *Dundalethglas* became Bishop of *Ulidia*; the Bishop of *Connor* became Bishop of *Dalaradia*; and the Bishop of *Dromore* Bishop of *Iewagh*. And this new nomenclature continued, for some ages, among the natives, until by degrees it died away, and all the dioceses of Ireland resumed their old cathedral names, with the exception of Meath and Ossory, which still retain their territorial designations.

2. AN INQUIRY INTO THE DIFFERENCE OF STYLE OBSERVABLE IN ANCIENT GLASS PAINTINGS. By an AMATEUR. 2 vols. Oxford: J. H. PARKER. 1847.

These two beautiful volumes, though not produced with their author's names on the title page, are understood to proceed from the able pen and pencil of Mr. Winston, a gentleman well known for his researches in this branch of antiquarian lore. One volume contains the text of his remarks, with many illustrations, the other consists entirely of plates; and, like all Mr. Parker's publications, they are got up in first-rate style, illustrated with great skill, and without any sparing of expense.

From the extent to which these valuable observations extend, we cannot pretend to give anything like a detailed account of them to our readers. Suffice it say, that the author treats of the ancient and modern methods of painting and staining glass; that he comments on, and distinguishes the various styles as co-eval with the styles of Medi-æval Architecture; that he adds some most valuable remarks and recommendations of his own; and that, in an appendix, he prints a translation of the Treatise on Glass Decoration by Theophilus. We cannot do better service to our antiquarian friends than to tell them that they *must* purchase this Work, as well as Parker's *Glossary of Architecture*, and his *Glossary of Heraldry*. They cannot get on without books of this kind.

But our extracts must speak for themselves as to the merits of Mr. Winston's book. In treating of the methods of making ancient windows, he says:—

There are three distinct systems of glass painting, which for convenience sake may be termed the *Mosaic method*; the *Enamel method*; and the *Mosaic enamel method*.

Of these the most simple is the Mosaic method. Under this system, glass paintings are composed of white glass,—if they are meant to be white, or only coloured with yellow, brown, and black,—or else they are composed of different pieces of white and coloured glass, arranged like a mosaic, in case they are intended to display a greater variety of colours. The pieces of white glass are cut to correspond with such parts of the design as are white, or white and yellow; and the coloured pieces with those parts of the design which are otherwise coloured.

The glass painter in the Mosaic style uses but two pigments;—a stain which produces a yellow tint, and a brown enamel, called *enamel brown*. The main outlines of the design are formed, when the painting is finished, by the *leads* which surround and connect the various pieces of glass together: and the subordinate outlines and all the shadows, as well as all the brown and black parts, are executed by means of the enamel brown; with *which colour alone* a work done according to the Mosaic system, can be said to be *painted*. The yellow stain is merely used as a colour.

It therefore appears, that under the Mosaic method each colour of the design, except yellow, brown, and black, must be represented by a separate piece of glass. A limited number of colours may however be exhibited on the same piece of glass,



by the following processes. Part of a piece of blue glass may be changed to green, by means of the yellow stain. The coloured surface of coated glass may be destroyed by attrition, or the application of fluoric acid; and the white glass beneath it exposed to view. This may of course be wholly or in part stained yellow, like any other white glass. Two shades of yellow may also be produced on the same piece of glass, by staining some parts twice over. But, unless he adopt one or other of the above-mentioned processes, the glass painter under the Mosaic system cannot have more than one colour on the same piece of glass. A variety of *tint*, or *depth*, may often be observed in the same piece of coloured glass, arising from some accident in its manufacture. Of this a skilful glass painter will always avail himself to correct as much as possible the stiffness of colouring necessarily belonging to this system of glass painting.

Under the Enamel method, which is the most difficult of accomplishment, coloured glass is not used under any circumstances, the picture being painted on white glass, with enamel colours and stains.

The Mosaic enamel method consists in a combination of the two former processes; white and coloured glass, as well as every variety of enamel colour and stain, being employed in it.

After disposing of the various styles and their discriminative marks, Mr. Winston comes to the modern application of the art. He observes:—

The first requisite in a painted window for a church is, of course, that it should be appropriate; that is to say, that it should be of a character suitable to a church, and not to a dwelling-house or secular building. I think also that it must be conceded, that in a Protestant church, it should be of a Protestant character, and accordingly free from those legends and symbols for which Protestants have neither reverence nor belief; and a third requisite is, that if possible it should be rendered subservient to edification or instruction. A good pattern window is no doubt always preferable to a bad picture window, and in large buildings an intermixture of both pattern and picture windows is generally desirable, but I think as a general rule that patterns should not be used to the total exclusion of pictures, unless this is rendered expedient by economy, or such other circumstances as have already been adverted to.

I do not suppose that there can be any prejudice at the present day, against the representation in churches of Scriptural subjects, or the portraits of saints. The established and recognised use of altar-pieces is of itself a sanction for the introduction of pictures into windows; and to portraits of saints there seems to be as little objection. They are merely the representations of persons distinguished in Church history, who, by their virtues, or services to religion, have earned a title to respect. No one can suppose that either portraits of saints or other scriptural subjects are introduced into a church with any other view than for the purpose of ornament, or possibly of example and instruction. But against the representation of unscriptural subjects, there is in Protestant minds a general and well-founded objection. And here an imitation of some of the older glass paintings may lead into mischievous error. In these, legends of saints which are wholly or in part fabulous, and incidents in ecclesiastical history which rest merely on uncertain tradition, are frequently found. To adopt these subjects is to give a sanction and currency to fiction; they should therefore be rigidly excluded, and cannot be justified by the authority of ancient examples. A strict adherence to the principle of giving no sanction to fiction, might possibly exclude some worthies whose claim to veneration rests on no certain ground, but patron saints, though their history may be apocryphal, have a claim which it would be hard to dispute.

As a general rule, however, it is evidently better to select for representation, prophets and apostles, or persons who have really deserved well of mankind; a rule, which by no means confines us to those who have chanced to gain the distinction of canonization, but gives free admission to the Protestant martyrs, and the Fathers of the Anglican Church. There are some objects, which though not legendary, are hardly of a Protestant character. The Romish veneration for relics gives to the instruments of the Crucifixion, such as the nails, the hammer, the ladder, the scourge, the crown of thorns, &c., an importance which Protestants do not commonly allow them, and therefore we should not affect it by giving them a prominent place in our designs.

Representations of God the Father, the Trinity, and the Holy Ghost, are much better avoided. They cannot by any possibility convey to us an adequate idea of these awful mysteries of the Christian religion, and may excite very false notions



in the minds of the ignorant, as well as supply materials for many a vulgar or profane jest. The same objection of course does not apply to the ordinary representations of our Saviour.

With regard to symbols, there may be much difference of opinion. My own is decidedly hostile to them. To some persons they are offensive, to most they are unintelligible, and in very few perhaps of those who do understand their meaning, are they capable of awakening any sentiments of piety or veneration. If any interest attaches to ancient symbols, it is an antiquarian interest; they are valued because they are old, and because they are witnesses to the religious feeling and modes of thinking of the age of which they are relics, and to which they carry back the imagination. But we know that the modern copies are an unreal mockery, the production not of a congenial mind, but a mere mechanical hand, and we turn from them with indifference or contempt. Unless we could revive the modes of thinking which rendered them interesting and impressive, symbols cannot be *better* than frigid and idle ornaments; and it may be questionable how far the employment of some symbols as mere *ornaments*, considering the peculiarity of their forms, can be justified on any principle of good taste.

If it should be thought that the objections which I have urged against symbols are without weight, I should still suggest that it is injudicious at the present day, when hostility to everything savouring of Popery has been awakened, to run the risk of raising a prejudice against so useful and appropriate a style of ornament as painted windows, by wounding this sensitiveness, even though we should think it excessive: no pretext should be afforded for a repetition of the quaint puritanical remark, that Popery can creep in at a glass window as well as at a door. There surely remains a sufficiently wide field for the exercise of the art, and for the choice of subjects, the representations of which can shock no man's opinions,—subjects which belong to all time, being founded on incidents universally admitted as true by the whole Christian world, and whose importance is irrespective of the adventitious circumstances of fashion or opinion. Abundance of these, rich in instruction and interest, and affording full scope for the skill and ingenuity of the artist, may be found in the parallelism between the Old and New Testaments,—the history of our Saviour's life,—His miracles,—most of the Parables,—the Acts of the Apostles, &c. Representations of such subjects cannot, I think, be without advantage. A picture is to the eye what language is to the ear; or rather it seems to convey an idea in a more lively manner, and will excite more attention than a mere narration. Hence besides constituting splendid ornaments, painted windows representing scriptural subjects, may serve to refresh the memory,—to fix wandering thoughts,—to place a familiar idea in a new light,—to suggest some sentiment,—or awaken a spirit of enquiry. To produce such beneficial results, however, it is obvious that the painting should not be a mere conventionalism, or something incomprehensible except to the initiated; but that it should, as far as possible, be a faithful representation of truth and nature. Whatever subject is chosen, it should be treated by the glass painter in the same spirit as it would be by any other artist: that is to say, according to the best of his skill and information, and as if he were addressing himself to intelligent spectators, and not to the unceritrical population of the middle ages, or to their immediate successors. As I shall recur to this topic, I shall only further remark, that what would be condemned on canvass, ought not to be admitted on glass. It is as unnecessary and foolish to continue in modern glass paintings the extravagant drawings, anachronisms, and absurdities, of the mediæval glass painters, as it would be to imitate in a modern fresco the imperfect and rude execution of the Byzantine artists.

With regard to the introduction of armorial bearings into church windows, I think that the practice cannot be objected to on any stronger ground than that which has sometimes been made to the insertion of the donor's name, or any allusion to it. The objection is an over-refined one, though of very old standing. It appears to be founded on a morbid humility, which is not acted upon in other cases, and if followed up, would exclude monuments from our churches altogether. Armorial bearings only supply an additional memorial of the person who caused the work to be constructed, and in after times may be useful in establishing a date. In many ancient windows the existence of a shield of arms has contributed to determine the period of its construction. If armorial bearings are admitted at all, I see no greater impropriety in placing them in an east window than in any other; even granting, for argument's sake, that we are bound to regard the eastern part of an ecclesiastical edifice with peculiar reverence. Our Roman Catholic ancestors certainly had no scruples of this kind; for the insertion of coats of arms in the east

windows of cathedrals and churches is of far too frequent occurrence to be regarded as an exception to any general rule of exclusion: nor can the practice be considered as an innovation, and a departure from ancient propriety, since examples of it are quite as frequent at the close of the fourteenth century as at any other period, and possibly may be met with of a still earlier date.

The following cautions as to the treatment of specimens of ancient glass where they exist, will be found valuable:—

The ordinary effect of time in decomposing the surface of the glass, is a cause of decay which we cannot, and indeed should not, attempt to counteract,—for the remedy would in all probability prove worse than the disease. But glass paintings are subject to other and more serious injuries, which a little care and judgment may prevent. From wilful and wanton destruction, it is true there is little to be apprehended. The iconoclastic mania has happily passed away; the most zealous reformer sees in an ancient picture only a specimen of ancient art, though its subject abstractedly considered may be one to which he entertains the most profound antipathy; and as for the mischievous attacks of the childish and ignorant, they may be effectually resisted by an external wire guard. The great danger to which a glass painting is exposed, arises not from these sources, but either from neglect, or, from well-intentioned, but mistaken zeal for its preservation and restoration.

It is difficult to say which of these evils is the more to be deprecated. There can be no doubt that innumerable glass paintings have already perished or become mutilated through the neglect to keep their leadwork and saddle-bars in repair, or to defend them against injuries from without by a wire guard; and that many others are at present in jeopardy for want of similar precautions: but I am sorry to add that an almost equal amount of damage has accrued to these works, in many cases, either through *restorations* conducted on false principles, or their unnecessary removal from their original situations into other windows.

Painted glass loses so much of its interest and value in every respect, when torn from its original position, that this measure should never be resorted to unless for the purpose of better preservation. It may sometimes be advisable to collect into one window all the little fragments of painted glass scattered about a building, with the view of protecting them there with a wire guard; but the removal of ancient painted glass from one window into another, merely for the sake of improving the general appearance of the building, appears to me wholly unjustifiable.

The injury thus committed is however trifling in comparison with that arising from such *restorations* as are founded on the desire of converting a ragged looking and mutilated glass painting into a sightly ornament. The restoration (as it is termed) of an ancient glass painting to its pristine beauty, would, in the majority of cases, be more truly designated the premeditated *destruction* of an original work.

### 3. NUMISMATIC ILLUSTRATIONS OF THE NARRATIVE PORTIONS OF THE NEW TESTAMENT. By JOHN YONGE AKERMAN, F.S.A. 1 vol. 8vo. London: J. R. SMITH. 1846.

This is a most useful work for the Biblical as well as the numismatic student, and is illustrated in the spirited manner which distinguishes most of Mr. Akerman's works. It treats of the Jewish and Græco-Roman coins in any way appertaining to the pages of the New Testament; and the historical descriptions and remarks, appended to each coin, convey in a lucid manner much valuable, and often new, information. We subjoin the following extracts as good examples of the rest of the work, which we recommend to all who are fond of numismatic enquiries:—

"*A penny a day.*"—Matt. xx. 2. The penny here mentioned was the *denarius*, which, at the time of our Lord's ministry, was equivalent in value to about sevenpence half-penny of our money. With the decline of the Roman empire, the *denarius* was, by degrees, debased; and, before the time of Diocletian, had entirely disappeared, or, rather, had ceased to be struck in the imperial mints; but this emperor restored the coinage of silver, and *denarii* were again minted, though reduced in weight. This reduction went on after the division of the empire, until the *denarius*, once a very beautiful *medalet*, became a coin of very inferior execution, low relief, and reduced thickness and weight. On the model of these degenerated coins *some* of the types of our Anglo-Saxon money were struck, under the denomination of

penny, and of the weight of twenty-four grains: hence the term "penny-weight." The weight of these pennies declined before the Norman Conquest; and, in subsequent reigns, they were gradually reduced until the time of Elizabeth, when the penny in silver was a mere spangle, as it is in this day. The term "denarius" is yet preserved in our notation of pounds, shillings, and pence, by *£. s. d.* The relative value of money in ancient and modern times is a subject of much difficulty of illustration, and need not be discussed here; but it is worthy of remark, that in this country a penny a day appears to have been the pay of a field labourer in the middle ages; while among the Romans the daily pay of a soldier was a denarius.

"*Whose is this image and superscription?*" Although the money of Augustus was, doubtless, circulating in Judæa at this, and at a much later period, we may reasonably suppose that the denarius exhibited on this occasion bore the effigies of the Cæsar then reigning, namely, Tiberius. The titles of Cæsar and Augustus were common to all the Roman emperors, as their coins testify. The names of Caius (Caligula,) and Tiberius, being given in a contracted form, the former denoted by C only, the latter by TI, as in the example here given, while the word CÆSAR is given at length. There is a denarius of Tiberius much more common than all the rest, and the numerous examples yet remaining, and repeatedly found in almost every country included within the Roman empire, shew that this particular type must have been struck more frequently, and was in more general circulation than the others. It is extremely probable, therefore, that the coin submitted to our Lord's inspection was of this common type. The engraving here given is from an unusually fine specimen. It bears on one side the portrait of Tiberius, with the legend *Tiberius CAESAR. DIVI. AVG. F. AVGVSTVS.* i.e. *Tiberius Cæsar, Son of the Divine Augustus.* The reverse has a seated female figure, holding the hasta and an olive branch, the legend being a continuation of emperor's titles, *PONTIFEX MAXIMUS.*

The reply to the question, (*οὐ δὲ ἔστιν αὐτῷ ΚΑΙΣΑΡΟΣ;*) is aptly illustrated by a small brass coin circulating in Judæa at this period.

The obverse has the type of a palm-tree with fruit, and the Greek numerals. L. ΑΘ. i. e. *λυκάβας λθ*, year 39, from the battle of Actium. The reverse bears an ear of corn, and the legend *ΚΑΙΣΑΡΟΣ*, i.e. (money) of *Cæsar*, or *Cæsar's*.

"*And they shall fall by the edge of the sword, and shall be led away captive into all nations.*"—Luke xxi. 24. The fulfilment of this prophecy came to pass forty years after our Lord's ascension. The details of the destruction of Jerusalem are given at great length in Josephus, and are of course known to all readers. The city was defended with unparalleled obstinacy; upwards of a hundred thousand people are said to have perished in the siege and the final assault, of whom six thousand were burnt in the porch of the temple. Nearly a hundred thousand Jews were dragged away into miserable captivity, some to wear out their lives in hopeless slavery, others to furnish actors in the bloody sports of their merciless enemies.

The Romans did not fail to record on their coins the conquest of this unhappy country; and the money of Vespasian and Titus bears very significant types and legends.

It is a remarkable fact that the year of the consulship noted on the coins of Titus corresponds with that of the year after the destruction of Jerusalem, though coins of Vespasian occur which were minted in the actual year of the conquest.

History is silent as to the motives which influenced the Conscrip Fathers to delay the striking of these records of the Cæsar's military fame; and we know not whether it may be attributed to any jealousy which Vespasian felt towards his son, or to the reluctance of the senate to strike coins in his honour, and thereby give offence to the emperor. This appears to have been compensated for by the striking of coins with Greek legends commemorating the event, as hereafter noticed.

Most of these coins appear to have been issued in great numbers: many differ in details of type, though in the greater part the devices are essentially the same. The female figure recalls the prophetic words, "and she desolate shall sit on the ground." The male captive is doubtless intended for the obdurate Simon, the chief actor in that ever-memorable siege. On some of these coins he is depicted looking straight forward with a bold and dogged air, contrasting well with the dejected attitude of the seated woman; but in one type he appears to be regarding her with attention.

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